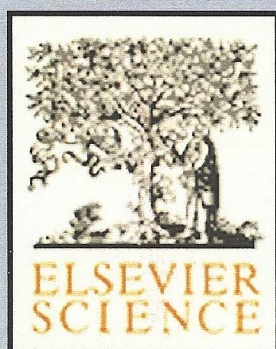


# **Program and Abstracts**

## **International Perspectives on Race, Ethnicity, and Intercultural Relations**

**A Conference Sponsored by the Croft Institute  
for International Studies at The University of  
Mississippi and the International Academy for  
Intercultural Research  
as its 2nd Biennial Congress**

**APRIL 18-22, 2001  
OXFORD, MISSISSIPPI, USA**



Welcome from the President of the International Academy for Intercultural Research

It is propitious that the Academy is holding its 2<sup>nd</sup> Biennial Conference on the campus of the University of Mississippi. Just two days before our meeting opens, the voters of the State of Mississippi will decide whether or not to remove a symbol of racial divisiveness from the flag of the state. Should the change occur, Mississippi would turn an important corner in resolving the conflict that has bedeviled this beautiful state since before the founding of the country.

The University of Mississippi took an important step when, in 1983, it decided that the battle flag of the Confederacy could no longer serve as either the formal or informal banner of the university. This followed on the battle for integration in higher education that had been fought and won some two decades previously. In the intervening years, this university has labored to make itself truly the university for all citizens of Mississippi. While that labor has not been always easy, the direction of progress has been generally clear. Today, this campus and the state are far different than they were just forty years ago. African-Americans now participate fully in the activities of the university, be it graduate or undergraduate. They graduate and become lawyers, doctors, pharmacists, engineers, and scholars of every discipline. To be sure, the battle for equality is not yet completely won: the percentage of African-American students and faculty is still below the state proportions. But, each year progress is being made.

It was with that background that it was especially appropriate that the Academy should meet at this university at this time. As scholars concerned about the role race plays in the lives of people, we need to look beyond our parochial interests and examine how other cultures have dealt with similar issues. We can learn from each other and such learning is, after all, the hallmark of true scholarship.

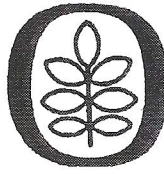
I invite all the attendees to take advantage of the knowledge that will be available from the many panels and speakers. During the less formal times, over a meal or snack or not, you should take the time to discuss, probe, and hopefully develop plans for joint inquiries. We want to be the venue in which new knowledge was gained, plans laid for collaboration, especially across cultures, and, most important, friendships formed and strengthened.

So, enjoy the pleasures of this beautiful campus and the conference that the Program Committee has labored long and hard to provide. In that spirit, I want to express the appreciation of the Academy to the members of the Program Committee and particularly to Professor Michael Metcalf, the Executive Director of the Croft Institute for their support and encouragement as together we brought this meeting to fruition.

Dan Landis  
President

# City of Oxford

"Come See America's Oxford"



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February 27, 2001

Dear IPREIR- 2001 Conference attendees:

Welcome to Oxford! We are so delighted that you have chosen to participate in the "International Perspectives on Race, Ethnicity, and Intercultural Relations Conference." Oxford is fortunate that many people of differing backgrounds choose to visit us. It is a wonderful opportunity for all of us to get to meet our neighbors around the globe on this ever diminishing planet.

I hope that you will take the opportunity to visit the Square, the heart of our city. We are very proud of the vitality of this area and invite you to visit our historic buildings, dine at our nationally famous restaurants, and browse our upscale shops which encircle the courthouse made famous through the writings of our own William Faulkner.

Although we host many conferences each year, this meeting will stand out as one of the most important. We will do anything possible to make your stay in Oxford rewarding and educational.

Sincerely,

Patricia C. Lamar



# The University of Mississippi

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## To Our Visitors:

The faculty, students, and staff of The University of Mississippi join me in welcoming the Fellows of the International Academy for Intercultural Research and other participants in this important conference on race, ethnicity, and intercultural relations to our historic campus. This university is a microcosm of society, and many of the major political, social, and cultural challenges of our nation have been confronted by this community.

We see this conference as an opportunity to address with you the many dimensions of intercultural relations that continue to face the United States and the world. We are honored that outstanding scholars from many nations have come to the conference to interact with our faculty and students, as well as with each other. By your participation, you are helping to fulfill a major aim of our University: to become an institution whose focus is the world, a focus represented prominently by the Croft Institute for International Studies, the co-sponsor of this conference.

During your stay in Oxford and at the University, we hope you will sample our many delights. The campus has been called one of the most beautiful in the nation and Oxford, a place not to be missed. We wish you a stimulating and rewarding conference.

Warmest regards,

Robert C. Khayat  
Chancellor

## **Program and Abstracts**

### *International Perspectives on Race, Ethnicity, and Intercultural Relations*

A Conference Presented by:

Croft Institute for International Studies

And

The International Academy for Intercultural Research as its 2<sup>nd</sup>  
Biennial Congress

April 18-22, 2001

The University of Mississippi  
Oxford, Mississippi, USA

### **Additional Conference Support Provided by:**

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[Landisd@watervalley.net](mailto:Landisd@watervalley.net)

Website: <http://www.interculturalacademy.org>

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# Program

Scientific Program and Book of Abstracts edited by:

David Dalsky

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**Tentative Schedule of Events:**

**Wednesday, April 18, 2001**

**6:00-7:30PM**

**Early Registration**

**8:00-9:30PM**

**Presentation: "An Evening with Madame F"  
by Claudia Stevens**

8:30AM-  
Morning of 21<sup>st</sup>

Registration Continues

9:00-9:30AM

Conference Opening and Welcome

9:30-10:15AM

Keynote Address:

Hon. Unita Blackwell, Mayor, Mayorsville, Mississippi, USA

10:30AM-12:30PM

Plenary Panel

Race, Ethnicity and Culture: The Perspective of Historians

Convener: Charles Wilson, The University of Mississippi, USA

Chair: Winthrop Jordan, The University of Mississippi, USA

*Borders, Latin American and Otherwise*

Oscar Martinez

*Whiteness and Racial Boundaries*

Grace Elizabeth Hale

12:30-2:00PM

Lunch

2:00-3:30PM

Symposium: Cross-Cultural Perspectives on

Workforce diversity: Emerging Trends and Practical  
Realities.

Convener: Rabi Bhagat

*Theoretical and Practical Concerns of Career  
Management in Ethnic Professionals*

Rabi Bhagat, The University of Memphis, USA

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*Myths and Realities of the Model Minority Thesis,  
Revisited: Career and Related Dilemmas in the  
Asian-American Community*

Karen Moustafa and Kelly Weeks, The University of  
Memphis, USA

20

*\*Cultural Diversity, Opportunity Structure, and Career  
Advancement of Black Professionals*

David Ford

*\*Cultural Diversity and Career Advancement of the Hispanic  
Professional*

Bernardo Ferdman, Alliant University, USA

*Discussant:*

Dharm D.P.S. Bhawak, University of Hawaii, USA

**\*no abstract submitted**

## **Training (1)**

*Russian/American Cross-Cultural Programs as a Way to Increase the Effectiveness of Business Cooperation* 21  
Dina Dunayeva and Janet Brown, Green River Community College, USA

*Intercultural Perspectives on Diversity Training in the United States* 22  
Michael Paige, University of Minnesota, USA

*A Review of Techniques of Improving Intergroup Relations* 23  
Cookie White Stephan & Walter G. Stephan, New Mexico State University, USA

## **Identity(1)**

*Cultural Identity and Cultural Transitions: A Predictive Model and Empirical Support* 6  
Nan Sussman, City University of New York, USA

*How Does National Identity Emerge Or How The Maori and Quebec Culture Survived and Prospered in Spite of History* 7  
Luc Gauthier and Amalia Fawcett, Webster University, Switzerland

*Intercultural Dialogue in Recent Afrikaans Literary Texts* 8  
Herman Wasserman, University of Stellenbosch, South Africa

**3:45-5:15PM**

## **Diplomacy**

*Fourth Dimensional Paradigm and Model for Resolution of Triangular Entanglements Among the U.S., China, and Taiwan: A Heuristic Simulation and Application* 1  
Oliver C.S. Tzeng, Indiana-Purdue University, USA

*World Peace Through Intercultural Understanding* 2  
Dharm Bhawuk, University of Hawaii, USA

**Symposium: International Comparative Study of Ethnocultural Youth** 9  
**Convener: John Berry**

*Introduction and Conceptual Framework*  
John W. Berry, Queen's University, Canada

*Intercultural Orientations: Acculturation Attitudes and Identity*  
Jean Phinney<sup>1</sup> and David Sam<sup>2</sup>, <sup>1</sup>California State University,  
USA <sup>2</sup>University of Bergen, Norway

*Psychological and Sociocultural Adaptation*  
Rosanna Rooney<sup>1</sup>, Colleen Ward<sup>2</sup>, Lena Robinson<sup>3</sup>, <sup>1</sup>Curtin  
University, Australia, <sup>2</sup>Victoria University, New Zealand,  
<sup>3</sup>University of Birmingham, Great Britain

*Evaluation of the Framework*  
Paul Vedder, University of Leiden, The Netherlands

### **Ethnocentrism (1)**

*Toward The Reduction of Ethnic Violence: Instances of Policies That Work* 10  
Irwin Deutscher, The University of Akron, USA

*A Cosmopolitan Alternative to Ethno-Centrism* 11  
Nenad Miscevic, Queen's University, Canada

5:30-7:00PM

### **Culture conflict/adaptation (2)**

*Perceived Climate for Equal Opportunity and Race Relations Among Hispanic College Students* 3  
Armando X. Estrada<sup>1</sup>, Kimberly T. Schneider<sup>2</sup>, Dan Landis<sup>3</sup>,  
<sup>1</sup>University of Texas, <sup>3</sup>The University of Mississippi, USA

*Exploring Sensemaking in a Cultural Context: Comparing a Western Perspective and a Chinese Perspective on Sensemaking* 4  
Daw-Jing Hsiung, Arizona State University, USA

*Cross-Cultural Adjustment and Gender-Related Norms: A Study of Eastern Europeans in the United States* 5  
Nanda Bognar, University of Minnesota, USA

**Symposium: The New Intercultural Relations Frontier: Multinational/ Multiethnic Work Teams in the Global Village** 15  
**Convener: Rosita Albert, University of Minnesota, USA**

*Round-Table Discussion Participants:*

Dan Landis, The University of Mississippi, USA  
 Juliana Roth, Ludwig-Maximilians University, Germany  
 Claudio V. Torres, University of Brasilia, Brazil

**Identity (2)**

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 Frank F. Montalvo, San Antonio, USA

*Conflict and Face-Concern in Common Workplace Situations: A Study of Expatriates and Host-Nationals in Singapore* 17  
 Frances Brew, Macquarie University, Australia

*Ethnic Malay Identity in Malaysia* 18  
 M.Ghalib Husain, Jamia Millia Islamia, India

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**Dinner**

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**Culture conflict/adaptation (2)**

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Lotta Harviainen, University of Jyväskylä, Finland

*A Model of Situation-Specific Multiculturalism of Asian  
Immigrants in Singapore* 13

Weining C. Chang, National University of Singapore,  
Singapore

*The European Challenge and the "Modernizers:"* 14

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Photini Papoudakis, University of Edinburg, Greece

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Jane Holst-Larkin, Manukau Institute of Technology, New Zealand

*Multicultural Workgroups in Organizations* 111

Astrid Podsiadlowski, University of Munich, Germany

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Plural Societies: Implications for Intergroup Relations.**

**Convener: Bernardo M. Ferdman**

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*We Talking About and Why Should we Care?*

Bernardo M. Ferdman, Alliant University, USA

*On Managing Majority Identity in Minority Worlds* 57

Robert C. Weigl, George Washington University, USA

*Multiple and Complex Ethnocultural Identities;* 58

*Lessons Learned*

Rosita Albert, University of Minnesota, USA

*Thinking Dialectically About Multiple Identities* 59

Thomas K. Nakayama & Judith N. Martin, Arizona State  
University, USA

*The Measurement of Racial and Ethnic Identity* 60

Cookie White Stephan and Walter G. Stephan,

New Mexico State University, USA

*Intercultural Identity: A Dynamic and Developmental Perspective* 61  
Young Y. Kim, University of Oklahoma, USA

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Paul Pedersen, University of Alabama, USA

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Edward Dunbar, University of California, USA

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**Convener: Young Yun Kim**

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Paul Pederson, University of Alabama, USA

*Long-term Cross-Cultural Adaptation: A Theory Based Training Model* 28  
Young Yun Kim, University of Oklahoma, USA

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**Convener: Jackson Baty**

Jackson Baty, University of Northern Iowa, USA

Jan Berting, Erasmus University of Rotterdam, The Netherlands

Kerry D. Frank, University of St. Thomas, USA

Micha Razel, Bar Ilan University, Israel

Christiane Villain-Gandossi, Centre National des Recherches Scientifiques, France

*Tracking: Can American Social Scientists Objectify  
Such a Sensitive Topic?*

**30**

Ralph Scott, University of Northern Iowa, USA

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**1:15 – 2:15PM**

**Presidential Address:**

*What Do we Really Know About the Effects of Group  
Heterogeneity on Group Productivity?*

Dan Landis, The University of Mississippi, USA

**2:30 – 10:00PM**

**Excursion to Civil Rights Museum**

9:00–10:30AM

**Symposium: The Current Status of Race and Ethnicity  
in Post-Apartheid South Africa (Discourses and  
Affirmative Action)**  
**Convener: Vije Franchi**

*Critically Reviewing Discourses on "Race" and Racism in* **31**  
*Post-Apartheid South Africa: Contributions from Within the*  
*Discipline of Psychology*  
Garth Stevens, University of South Africa, South Africa

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*Conflict.*  
Vije Franchi, University of Lyon 2, France *Cross-Cultural*

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Norman Duncan, University of Venda, South Africa

**Posters Available for Viewing**

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**Symposium: The Current Status of Race and Ethnicity  
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*South Africa*

Elirea Bornman<sup>1</sup>, J. Johan Olivier<sup>2</sup>, <sup>1</sup>University of South Africa,  
<sup>2</sup>National Research Foundation, South Africa

*From Apartheid to Affirmative Action: The Use of* **35**  
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*of Identity Among South African Students*

Tanya Swart<sup>1</sup>, Vije Franchi<sup>2</sup>, <sup>1</sup>University of the  
Witwatersrand/ Centre for Peace Action, South Africa,  
<sup>2</sup>University of Lyon 2, France

*Cross Cultural Racism in South Africa—Dead or Alive?* **36**  
Andre Slabbert, Cape Technikon, South Africa

**Winner of IAIR Dissertation Award: To Be Announced**

12:15–2:00PM

**Lunch**

**Posters Available for Viewing**

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**Symposium: The Current Status of Race and Ethnicity  
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Kopano Ratele, University of the Western Cape,  
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Convener: Colleen Ward**

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Emiko Kashima, Swinburne University of Technology, Australia

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Technology, Hong Kong, SAR

*Intergroup Context of Social Identity and Group  
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E.S.K. Ghosh, Allahabad University, India

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Colleen Ward, National University of Singapore, Singapore &  
Victoria University of Wellington, New Zealand

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*Conflict Resolution, Culture, and Religion: Toward a  
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Mohammad Abu-Nimer, American University, USA

*About Long-term Effects of International Student  
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Alexander Thomas, University of Regensburg, Germany

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Thomas Pettigrew, University of California-Santa Cruz, USA

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**Reactions to Thomas Pettigrew**

Marilyn Brewer<sup>1</sup>, Walter Stephan<sup>2</sup>, Joeseeph Scharzwald<sup>3</sup>, <sup>1</sup>Ohio State University, USA, <sup>2</sup>New Mexico State University, USA, <sup>3</sup>Bar Ilan University, Israel

**Culture theory/methodology (1)**

*Skin Color and Latinos in the United States; A Review* 49  
Frank F. Montalvo, San Antonio, USA and Edward Codina,  
Hispanic Association of Colleges and Universities, USA

*Building Bridges With Cross-Cultural Analytical Tools* 50  
Caroline White, The College of Saint Catherine, USA

*Development of the Chia Indirect Control Scale (CHC).* 51  
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**Convener: Judith Martin**

*The Communication of Hate* 24  
Dreama Moon<sup>1</sup>, Thomas K. Nakayama<sup>2</sup>, and Judith Martin<sup>2</sup>,  
<sup>1</sup>California State University, <sup>2</sup>Arizona State University, USA

**Diasporas (2)**

*An International Survey of Behavior and Emotional Problems Among Clinic and Nonclinic Children of the African Diaspora: Parent and Teacher Reports for African American and Jamaican Children ages 6 to 11* **63**  
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**Lunch for IAIR Fellows, Associate Fellows and Guests; Business Meeting**

**1:30-3:00PM**

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**Convener: Jan Pieter van Oudenhoven, University of Gronigen, The Netherlands**

*Using Culture Assimilators for Training of Expatriates*  
Dan Landis, The University of Mississippi, USA

*What's Important to be a Successful Expatriate? A Study Among Expatriates of a Big International Dutch Company.*  
Jan Pieter van Oudenhoven, University of Groningen, The Netherlands

*Linguistic and Communicative Frames of Expatriates' Spouses.*  
Jennifer Jones-Corley, Penn State University, USA

*Measuring Multicultural Effectiveness; the Multicultural Personality Questionnaire*  
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Milton J. Bennett<sup>1</sup> and Ida Castiglioni<sup>2</sup>, <sup>1</sup>The Intercultural Communication Institute, USA, <sup>2</sup>University of Milano, Italy

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Ellen Kneehans<sup>1</sup> and Barry Sautman<sup>2</sup>, <sup>1</sup>University of Leipzig, Germany, <sup>2</sup>Hong Kong University of Science & Technology, Hong Kong, SAR

*Howell Heflin: An Affirmation of America* 74  
Clara Ruth Hayman, Alabama, USA

*Taking Outgroup's Perspectives When Explaining Positive and Negative Behaviors* 75  
Ivars Austers, Stockholm University, Sweden

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## Abstracts

## **Fourth Dimensional Paradigm and Model for Resolution of Triangular Entanglements Among the U.S., China, and Taiwan: A Heuristic Simulation and Application**

Oliver C.S. Tzeng, Indiana-Purdue University, USA

This paper will first review the Taiwan issue from the perspectives of Chinese history and American involvement in China politics for over 50 years. Since the 1940's, debate over this issue has been driven by differences, historically between the Democratic and Republican parties, and lately between successive presidential administrations and the U.S. Congress.

In this paper, four psychological barriers and two cultural constraints were identified that have historically caused and now sustained the three-way entanglements among the United States, China and Taiwan. A new paradigm is developed on the basis of conflict resolutions in inter-group and inter-cultural relations. The "fourth dimensional model" is then created under this paradigm that involves six progressive reunification stages. These stages are designed to achieve three major goals: (1) immediate relaxation of military and political hostilities between China and Taiwan, (2) peaceful and incremental attainments of the virtual reunification between China and Taiwan, and (3) eventual release of the U.S. from continuing entanglements in Taiwan's affairs.

The proposed resolution principles, strategies and timing framework meet all present needs and future expectations of China, Taiwan and the United States simultaneously. The model will thus resolve peacefully the seemingly irresolvable "three dimensional deadlock" for over 20 years.

In conclusion, 21 major topical issues (standards) are synthesized from the present analyses and developments. These topic issues seem to reflect major structural and functional requirements of an ideal model that will address other social, cultural and political conflicts between different ethnic and interest groups – even within an indigenous culture.

Applications and implications of the proposed 4<sup>th</sup> dimensional paradigm, its model, and the 21 topical standards are discussed in the context of various contemporary societal issues within the United States.

## **World Peace through Intercultural Understanding**

Dharm P. S. Bhawuk, University of Hawaii, USA

When a war or ethnic riot breaks out, the crisis has to be managed by containment. However, during peace time people can be taught and trained to deal with intercultural differences so that cross-cultural misunderstandings can be prevented in the first place. Brushing differences under the carpet only allows the misunderstandings and problems to grow to huge proportions and become unmanageable. Many of the current international conflicts, e.g., those in Yugoslavia and Sri Lanka, could be attributed to the lack of discussion of cultural differences among various groups during peacetime. Cross-cultural research in psychology, communication, and other related fields shows that with intervention we can increase intercultural sensitivity and reduce cross-cultural misunderstandings, which are the causes of most national and international conflicts. Thus, through intercultural education and training we can build sustainable world peace during peacetime.

Despite the hype about globalization, few have paid attention to include culture in courses to enable the students to see how culture influences social behavior. This symposium will help faculty focus on intercultural understanding and how it can play a role in world peace.

We take the position that World Peace can be achieved through intercultural understanding, which can be taught in schools and colleges during peacetime. The goal of this symposium is to recognize concepts and tools discovered by intercultural researchers over the years, which can be given to educators so that they can develop and teach intercultural coursework at their institutions. Thus, educators can act as change agents, and prepare their students for intercultural interactions. In the long run, such educational interventions will help develop world peace through increased tolerance for cross-cultural differences.

We plan to bring internationally renowned scholars to discuss race relations in their countries. Scholars will present papers on the state of race relations (or conflict management between two ethnic groups, if that is the case) in their countries, and the role of various interventions in improving race relations. Distinguished scholars will present papers focusing on the findings from the field of intercultural research, which can be used to improve intercultural relations. Following these two sets of presentations, the participating scholars will dialogue to develop a recommendation for using intercultural understanding for world peace.

## **Perceived Climate for Equal Opportunity and Race Relations among Hispanic College Students**

Armando X. Estrada<sup>1</sup>, Kimberly T. Schneider<sup>2</sup>, Dan Landis<sup>3</sup>, <sup>1</sup>University of Texas, <sup>3</sup>The University of Mississippi, USA

A considerable amount of research has examined the construct of organizational climate (Schein, 1990) and more specifically the organizational climate for equal opportunity (Dansby & Landis, 1991). However, only a handful of studies have examined organizational climate for equal opportunity in academic settings. Moreover, none of this research has examined this issue with Hispanic populations. The purpose of the present study was to begin to fill this gap in knowledge by examining the perceived climate for equal opportunity among Hispanic students in a southwestern university. Three-hundred and ninety-six Hispanic college students responded to a survey dealing with (1) the climate for equal opportunity on the college campus, (2) racial attitudes, and (3) acculturation. In addition, participants also completed a demographic item questionnaire which elicited a number of demographic variable including age, sex, ethnicity, educational level, marital status, residency status and their place of birth.

The results indicate that there were significant differences in the perceptions of the climate for equal opportunity by ethnicity and level of acculturation. Specifically, Hispanic students perceived the equal opportunity climate in their university more negatively than non-Hispanic students  $F(1, 302) = 5.64, p < .02$ . Similar results were obtained when we examined the data by level of acculturation. Specifically, more acculturated individuals perceived the equal opportunity climate more positively than less acculturated participants  $F(4, 261) = 2.59, p < .03$ .

In addition, we examined participants' racial attitudes by ethnicity and acculturation level and found no significant differences. These results are consistent with those reported in studies of organizations which indicate that minority individuals (e.g., African Americans, Hispanics) report more negative feelings about equal opportunity than majority persons (Dansby & Landis, 1991; Landis, Dansby, & Tallarigo, 1996). These findings suggest that the development and adoption of Equal Opportunity (EO) policies in academic settings may not be sufficient to ensure that institutional structures and practices within academic settings are free from direct or indirect discrimination. This may account for the observed pattern of results for both Hispanic vs. Non-Hispanics and for more acculturated vs. less acculturated individuals. The findings concerning racial attitudes suggests that strategies used to increase tolerance for diversity and multiculturalism should focus on equal opportunity issues rather than changing racial attitudes per se. It may be the case that a more effective approach for increasing tolerance for diversity would be to implement institutional practices that address equal opportunity (e.g., eliminating racial discrimination) rather than focusing on individual attitudes.

## **Exploring Sensemaking in a Cultural Context: Comparing a Western Perspective and a Chinese Perspective on Sensemaking**

Daw-jing Hsiung, Arizona State University, USA

This paper is interested in the culture shock or cultural adaptation experiences of Chinese sojourners in the U.S., particularly the impact of culture shock or adaptation experiences on the ethnic identity maintenance of Chinese sojourners in the U.S. The goal of this paper is to show that culturally-grounded interpretations of theory may differ in the explanations provided for the instances of culture shock or adaptation.

This paper argues that it is important to examine the impact of culturally-grounded interpretation of theory on research results, particularly in intercultural research. This paper assumes that all theories are value laden and hence culturally-grounded; therefore, a theory that fits in one cultural context may not be appropriate for another cultural context. Accordingly, it is particularly challenging to choose an appropriate theoretical framework for intercultural research because of the presence of multiple cultural frameworks in an intercultural contact. This paper asserts that in order to make appropriate interpretation and assessment of research results in an intercultural study, researchers should examine and specify the impact of culturally-grounded interpretation of a theory on the process and results of their research.

In this paper, Karl Weick's sensemaking theory is adopted as the theoretical framework to discuss Chinese sojourners' culture shock and adaptation experiences in the U.S. and the impact of culture shock or adaptation experiences on their ethnic identity maintenance. K. Weick's theory is an appropriate theoretical framework in this paper because, firstly, it focuses on sensemaking in cognitive dissonance situations such as culture shock. Secondly, it allows the analysis of sensemaking to be focused on the identity construction of the sensemaker, and hence provides a theoretical framework to examine the impact of culture shock or adaptation experiences on the sojourners' (sensemakers) ethnic identity maintenance. K. Weick's theory represents a Western perspective on sensemaking in this paper. In order to explore how sensemaking works in the Western context and in the Chinese context, K. Weick's theory is going to be examined from a Chinese perspective. This paper will further discuss how the differences and/or similarities between the Western perspective and the Chinese perspective on sensemaking may impact the study of Chinese sojourners' culture shock or adaptation experiences and the impact of culture shock or adaptation experiences on Chinese sojourner's ethnic identity maintenance.

This paper is proposed with the goal of further developing intercultural research on intercultural contacts and ethnic identity or ethnicity. This paper provides a comparative perspective that examines how sensemaking is conceived in both the Western and Chinese cultural contexts, and how the culturally-grounded interpretations of sensemaking may differ in the explanations provided in the instances of Chinese sojourners' culture shock or cultural adaptation in the U.S.

## **Cross-Cultural Adjustment and Gender-Related Norms: A Study of Eastern Europeans in the United States**

Nanda Bognar, University of Minnesota, USA

Using qualitative analysis of semi-structured interviews with nineteen male and female sojourners from cultures around Eastern Europe the study explored two themes. First, the differences between the norms that guide male-female interaction in Eastern European cultures and in American culture, including the cultures' definition of masculinity and femininity. Second, on subjects' adjustment to gender related norms in American culture: on coping strategies, on the effect of adjustment on their sense of self, and on their level of intercultural sensitivity.

Subjects were students and temporary sojourners who have lived in the United States for 2-9 years. Their home cultures included Hungary, Bulgaria, Belarus, Bosnia, Croatia, Romania and Albania. In their narratives, Eastern European cultures were characterized by a greater separation of gender roles than was American culture. According to their description, in Eastern European cultures gender identity was frequently reinforced and validated in everyday interaction, and people showed little concern about sexism or sexual harassment. In contrast, Eastern Europeans found it difficult to decipher gender related norms in the United States. They felt that gender lines were often blurred, norms were more ambiguous than in their home culture. The possibility of misunderstanding and sexual harassment loomed large in their view behind gender-neutral interactions. Because of the "role ambiguity," subjects often found themselves inadvertently violating norms and encountering negative feedback. Their adjustment to the more gender-neutral norms of American culture (i) involved considerable deculturation (unlearning) of behaviors that were not appropriate (ii) it was dominated by behavioral and cognitive but not affective adaptation (iii) virtually no change took place in their sense of self and (iv) both men and women (but particularly women) felt that their gender identity was not validated in the host culture.

The approach used in the study contributes to existing research in three major ways. First, it studies cross-cultural adaptation within a narrow domain - that of gender - and confirms (although this was not the focus of the research) that adaptability in one domain may not necessarily lead to a high level of adaptation in another. Second, it fills a large gap in existing intercultural research by gathering information about the cultures of Eastern Europe - cultures that may represent a unique combination between the traditionally studied cultures of East and West, the Far East and the U.S. These cultures lie halfway between these classical examples on many dichotomous cultural dimensions, or do not fit the dichotomy at all. The results of this study, for example, may cause us to reexamine Hofstede's distinction between masculine and feminine cultures. Third, the study brings a unique perspective to intercultural research in the sense that it discusses the experience of sojourners from paternalistic cultures who come to the more egalitarian U.S. The majority of existing studies on the role of gender in intercultural interaction are concerned with the experience of Americans (particularly American women) in patriarchal cultures. Very limited information is available about the way in which men or women from such patriarchal cultures adapt to life in more egalitarian U.S. society. One would assume that such sojourners - especially women - would embrace the freedoms and opportunities accorded to them in American culture, yet surprisingly, that is often not the case.

## **Cultural Identity and Cultural Transitions: A Predictive Model and Empirical Support**

Nan M. Sussman, City University of New York, USA

A new paradigm seeks to provide a parsimonious explanation to the nagging question of why repatriation is a distressing segment of cultural transitions and to highlight changes in cultural identity throughout the transition process as a significant predictor. The model has several fundamental elements: identity salience, sociocultural adaptation, self-concept disturbances, and cultural identity shifts. It is proposed that four types of identity shift occur during a sojourn, latent until repatriation makes it salient to the sojourner. These cultural identity shifts have been labeled as affirmative, subtractive, additive, or global/intercultural and reflect the relationship between home and host identification. Each category of identity shift reflects unique combinations of adaptation and self-concept disturbances. In turn, the identity shift predicts differential psychological responses to repatriation.

Two studies examined the predictors and outcomes of the repatriation experience. It was hypothesized that repatriates with: Affirmative Identity would experience low repatriation distress; Subtractive or Additive Identity would experience high repatriation distress; Global Identity would experience a moderate to positive repatriation experience. A series of scales were either modified or created to measure domains of each identity. Repatriation experience was measured negatively by the author-developed Repatriation Distress Scale (RDIS) or positively through the Satisfaction with Life Scales (SWLS).

Experiment 1 measured identity, adaptation and repatriation experiences for 113 American "alumni" of the Japanese English Teachers (JET) program at the conclusion of their program. All four hypotheses were confirmed through individual correlations. A regression analysis of factors which predict repatriation distress revealed that while 8 factors accounted for 25% of the variance, four critical identity variables were significant.

Experiment 2 measured similar variables among 53 international sojourners (79% were American) who lived in 34 different countries. Analyses were limited to those respondents whose purpose for the sojourn was work ( $N = 21$ ). Again all 4 hypotheses were confirmed although additive and global less robustly. The regression analyses for the same 8 variables accounted for 82% of the variance with three of the variables significant.

Results indicate the critical and predictive role of cultural identity in understanding the repatriation experience. Distress during repatriation is predicted by such variables as increasing host identification, increasing home culture estrangement, decreasing affect and ties with home country, and weak sense of globalism. Both studies used innovative methodology in that a portion of each research sample was recruited and data collected online. Analyses support the validity of "e-research" methods as there were no differences between the traditional and online samples.

## **How Does National Identity Emerge Or How The Maori and Québec Cultures Survived and Prospered In Spite of History?**

Luc Gauthier & Amalia Fawcett, Webster University, Switzerland

Nationalism is one of the main characteristics of the 20th century. This article questions how nationalism emerges from the daily practices of individuals.

Our thesis is that aspects of culture are re-appropriated by actors and re-worked as symbolic weapons to use against a dominating (imperialist) culture. Since we respectively come from New Zealand and Québec(Canada), we decided to compare the development of national identities (a slightly weaker concept than that of nationalism) in our respective countries. In the case of New Zealand, we speak of the Maori culture and in the case of Québec, we speak of the formerly called French-Canadian culture. We focus on the comparison of specific practices: Maori sculpture in New Zealand and singing in Québec. As we compare these two cases, we try to show the mechanisms involved in the emergence of a national identity. In both cases, national identity develops against the Anglo-Saxon cultural imperialism. In both cases, this re-appropriation of the culture is first FOR the well-being of a given group, second AGAINST the perceived dominating culture.

We discuss HOW specific cultural elements are chosen, re-appropriated and used to create a national symbolic space in which national identity can grow freely. National identity is conceived as a series of cultural elements linked together in an attempt to distinguish a group from another, as an attempt to develop a particular sense of belonging, in an opposition (negotiated via the utilization of some kind of more or less symbolical power) to another identity.

We adopt a bottom-up approach corresponding to what we call the basket culture. Amidst all the cultural elements dispersed in a given society, sub-group members make a choice to reject some elements and to appropriate others. They choose some elements and weave them together into a more or less closely-knit fabric. This is the basket culture which is at the basis of the development of the national identities that we compare to support our thesis.

## **Intercultural Dialogue in Recent Afrikaans Literary Texts**

Herman Wasserman, South Africa

This paper will discuss South African literature written in the Afrikaans language after the end of apartheid in 1994 by using postcolonial discourse analysis. In focusing on short stories it will seek to highlight the way in which intercultural dialogue in these texts is used to construct a postcolonial cultural identity after apartheid.

The Afrikaans language occupies a peculiar double position in the history of colonial and postcolonial discourse in South Africa. It had been labeled, because of its association with Afrikaner-nationalism and the apartheid government, the "language of the oppressor". The construction of binary oppositions between "races" and cultures in the power-based discourse of Afrikaner-nationalism and apartheid was largely done in this language. On the other hand it was also the first language of a large part of people who, on the basis of their "race", belonged to the colonized group of apartheid South Africa, because Afrikaans has its beginnings in the slave community at the Cape. The complex status of Afrikaans as both a language of the colonizer and colonized is further complicated by the fact that it was also the language in which a fierce literary counter-discourse against apartheid was conducted by members that on basis of their "race" belonged to the colonizing group. This tradition of postcolonial resistance against the cultural identities enforced by the discourse of apartheid is continued in Afrikaans literary texts that appeared after the election of the first democratic government in 1994. This continued resistance against the colonial binaries of apartheid manifests itself in several different modes of discourse, one of them being intercultural dialogue within literary texts. Cultures which in the past were relegated to a lower position in the colonial hierarchy, are now being re-evaluated and explored. Hybrid relations between cultures are being constructed in several Afrikaans literary texts, contributing to the demise of "race" as a reductive signifier for complex processes of cultural difference. The introduction of previously colonized cultures into the aesthetic practices of a previously dominant culture, is however not without its problems, because power is not equally distributed between representations of different cultures. This fact is also dealt with in short stories, for instance by self-reflexively highlighting the role of the mediator. This paper will seek to illustrate the way in which intercultural dialogue contributes to the postcolonial reconstruction of South African cultural identities by discussing some short stories in Afrikaans that have appeared since democratisation in 1994.

**Symposium:**  
**International Comparative Study of Ethnocultural Youth**

**Introduction and Conceptual Framework**

John W. Berry, Queen's University, Canada,

**Intercultural Orientations: Acculturation Attitudes and Identities**

Jean Phinney, California State University, USA

David Sam, University of Bergen, Norway

**Psychological and Sociocultural Adaptation**

Rosanna Rooney, Curtin University, Australia,

Colleen Ward, Victoria University, New Zealand

Lena Robinson, University of Birmingham, Great Britain

**Evaluation of the Framework**

Paul Vedder, Leiden University, The Netherlands

This project is an international comparative study in nine countries, with youth of 28 ethnocultural origins. It addresses the question of how adolescents adapt psychologically and academically to living with and between two cultures. The study combines two research traditions: acculturation and identity. A common research instrument was used with adolescents (of immigrant background), their parents, and adolescents of the society of settlement (not of recent immigrant background). The data have been analysed in a pan-cultural factor analysis, and a set of common transculturally valid scaled scores have resulted. Results indicate that, in general, ethnocultural youth adapt very well; indeed sometimes better than their peers. Differences in acculturation strategies, identity preferences and family relationships (between adolescents and parents) are moderate predictors of how well the youth have adapted. Implications for immigration and settlement policy, and for educational and counseling programmes will be discussed.

## **Toward The Reduction of Ethnic Violence: Instances of Policies That Work**

Irwin Deutscher, The University of Akron, USA

Throughout history and all over the planet, peoples have treated as less than human those who speak a different language, worship different gods, and otherwise display themselves as different. The intergroup conflicts which arise as a result of such differentiation have intensified with the rise of the nation state which often encompasses large territories containing diverse peoples. The usually self-defined differences among peoples are referred to here as "ethnic." Historically, conflict among ethnic groups has been resolved by such processes as slavery and forced labor, annihilation, dispossession, forced migrations, colonial authority, so called reservations and similarly unsavory "solutions" imposed by the dominant group.

From time to time and place to place, there have emerged patterns of inter-ethnic relations which cause less pain to minority groups and which they sometimes find acceptable. These are rare and they are effective only under certain clearly specified conditions. This paper mentions five such processes and the conditions under which they might be expected to work elsewhere. The particular policies identified derive from Albania, Ghana, South Africa, Sweden, and the USA. The paper concentrates on the situation of immigrant settlers and the success of Swedish, Canadian, and Australian policies in accommodation them.

## **A Cosmopolitan Alternative to Ethno-Centrism**

Nenad Miscevic, Queen's University, Canada

The paper develops a political alternative to nationalism, a model that rests upon the practical necessities of cohabitation of various ethno-national groups within a single state and across state boundaries and upon the moral value of understanding and toleration. It is a moderately cosmopolitan model, which welcomes macro-regional integrations that weaken the role of the state, as well as micro-regional diversity that often crosscuts state-limits. In terms that have come from American political theory its kernel would be described as interactive multiculturalism, enriched with a cosmopolitan perspective. First, the classical states are seen in the model as only one kind of political organization amongst many, macro-regional, micro-regional and global. These non-statal forms institutionalize forms of political solidarity that go beyond or rest beneath, or simply cross-cut the boundaries of existing states. Second, ethno-national criterion of belonging is certainly not the central criterion of political organization. States in the world are typically multi-ethnic, with ethnic belonging most often cutting across state boundaries. For many ethno-national groups this entails the following needs: first, their loyalties and some of their institutions have to be allowed to cut across state boundaries, so that second, they have a durable interest in the availability of open borders and durable cooperation between two or more states to which they belong, and third, such an interest can only be satisfied by macro-regional integration of these states, accompanied by micro-regional connections across the state borders. Obviously, in such a perspective ethno-national groups should be accorded opportunities to develop their political identities but only to the extent that is compatible with demands of cooperation and stability. The realistic bases for such a framework is provided by the actual plurality and interaction of communities. Actual communities are plural (partially overlapping, in general non-concentric) and in intense mutual interaction. Any kind ethno-nationalist monism on the contrary enjoins isolationism. Isolationism is impracticable in given circumstances, and requires unnecessary pressures, use of force, and risks. The best way to secure a durable, stable interaction is by a pluralist cosmopolitan political framework.

## **The Finnish Perspective on Immigrants' Identity and Adaptation to a New Culture**

Lotta Harviainen, University of Jyväskylä, Finland

This paper is based on a study of immigrants' interpretations of their adaptation processes and their identity in interpersonal communication relationships. The purpose is to investigate what kinds of interpersonal communication relationships immigrants to Finland have and what the impact of these relationships, both on reinforcing, shaping and recreating immigrants' identity, and on their adaptation processes? The starting point in the study is that identity is reinforced, shaped and recreated through communication. Interpersonal relationships are defined to include not only communication relationships with family, spouses, and close friends, but also acquaintances and the overall network of people in one's personal life.

Research questions were as follows:

- How do immigrants establish and maintain their interpersonal communication relationships? On what grounds do they select their communication partners
- How do immigrants reduce their levels of uncertainty and anxiety through communication in novel situations?
- In what interpersonal communication relationship, and in what situations do immigrants stress their cultural identity?
- How do immigrants' interpersonal communication relationships change over time?

In Finland immigrants form approximately only 1,7 % (approximately 85 000 persons) of the total population of 5 million, indicating a low level of heterogeneity in Finnish society. Regionally immigrants are concentrated in the main cities and half of the immigrant population lives in southern Finland, mostly in the capital region. At present most immigrants have come from Russia, Estonia, Sweden and Somalia.

Finland's geographical isolation and its' monocultural society is undergoing an inevitable process of change. Which has been much publicized by the Finnish media. The number of refugees received by Finland has grown since the 1970 at an accelerating rate. At 1973 Finland received 262 refugees, whereas in 1997 the corresponding figure was 15 476. (Migration Bulletin 1998, 20; Finnish Ministry of Labour.) The rates are still moderate in comparison to the other Nordic countries and there is pressure at both the national as well international levels to increase the quota of refugees.

The interest in my research lies in the novelty of the situation of different people meeting each other on a daily basis. Since the high degree of homogeneity of Finnish society can create unique ways of dealing with one's own identity and at the same time of adapting to the surrounding society, Finland and it's immigrants offer a convenient platform to observe and investigate the critical issues facing an increasingly interconnected world.

## **A Model of Situation-Specific Multiculturalism of Asian Immigrants in Singapore**

Weining C. Chang, National University of Singapore, Singapore

This paper seeks to extend the integration mode of acculturation (Berry & Kim 1988) by proposing a situation-specific multiculturalism as a way with which the immigrant attempt to integrate their culture of origin (COR) and the host country culture (HC). Inspired and informed by the recent literature on (1) situation-sensitive self-presentation of Asians, (2) gender-in-context approach to gender studies, and (3) development of self-identity in multicultural counties, this study proposed that the immigrants of other Asian origins in Singapore, specifically, the Chinese from the People's Republic of China, and the Indians from India, who migrated to Singapore after puberty, tend to acculturate to the culture of Singapore at the workplace but retain their COR in their personal-social domain. Data gathered from in-depth interviews suggest such domain-specific acculturation. This pattern is especially pronounced in the adult immigrants who work in Singaporean work organizations.

## **The European Challenge and the “Modernisers”: An Attempt to Reform the Greek State and Society**

Photini Papoudakis, University of Edinburgh, Greece

Greece like other nations with belated industrialisation has experienced the co existence of two rival cultures ever since the creation of the modern Greek State: an older ‘underdog’ culture, and a younger ‘reformist’ one. The clash between the two has marked modern Greek history, as all attempts to introduce extensive reforms have had so far rather unsatisfactory results, the ‘underdog’ culture exhibiting particularly strong resistance. During the past two decades, and in the light of European Integration, the domestic cultural conflict has been coupled by a conflict between the European administrative culture on the one hand and the Greek one on the other. The need to adapt domestic administrative arrangements to European policies’ requirements has placed the Greek State machine under considerable strain.

Against this background, an elite of politicians and scholars has launched an attempt to ‘modernise’ the State and society. Although there have been similar developments within the three major political parties in the country, the most eminent one is the ‘modernising’ group within PASOK (Panhellenic Socialist Movement), the party which has been in power for most part of the past two decades.

This paper will discuss the rise of the above intellectual and political group, their political and philosophical background, and their theory of creating and introducing new ways of thinking and acting. Information is drawn among others, on interviews with some of the leading personalities of the group, on original texts from the group’s seminars and publications, as well as relevant articles from the Greek press.

**The New Intercultural Relations Frontier:  
Multinational/ Multiethnic Work Teams in the Global Village (Round Table Discussion)**

Rosita Albert<sup>1</sup> (Convener), Dan Landis<sup>2</sup>, Juliana Roth<sup>3</sup>, Claudio V. Torres<sup>4</sup>, <sup>1</sup>University of Minnesota, USA, <sup>2</sup>University of Mississippi, USA, <sup>3</sup>Ludwig-Maximilians-Universitaet, Germany, <sup>4</sup>University of Brasilia, Brazil

Intercultural theory and research have focused for the most part on interactions between persons from one culture and persons from one other culture. Yet in many organizational settings, members are increasingly working in teams composed of persons from several different nationalities, cultures, and ethnic backgrounds. The challenge that these work teams face -- and present to us as researchers -- is great: In addition to differences in nationality, culture and ethnic backgrounds, team members frequently represent different fields of specialization. Adding to the complexity, these multinational teams often work on projects which must be completed within a short period of time, and which may take place over long distances.

This highly interactive session will focus on our state-of-the art knowledge regarding multinational/multiethnic teams in private, public, and non-governmental organizations, as well as on the challenges and needs multinational teams present for future research and training.

In a round table format, we will discuss the following questions: What seem to be the greatest challenges to the successful operation of multinational teams? How do team members deal with cultural differences? With conflicts? How do they negotiate tasks and procedures in such teams? What are the pressing research/training needs in this area? What can we in the intercultural field contribute towards the creation of better intercultural relations within such teams? What roles can, and do, communication technologies play in facilitating effective intercultural relations in multinational teams which are often separated by great distances?

The session will focus on theory, research, and practice. My hope is that we will share what we know, thereby enriching our individual and collective understanding, and that we will also explore what research and practices need to be undertaken, so that we can best contribute to this new and challenging domain.

## **The Colonial Thesis in Hispanic Ethnoracial Identity**

Frank F. Montalvo, San Antonio, USA

The author's colonial thesis regarding Latinos' ethnoracial identity states that attitudes and social policies in Latin America are inexorably tied to the Latinos' identity development in the United States. Both present problems in shaping cohesive racial and ethnic identities. The conventional view is that these are two separate experiences. Moreover, race relations in the Americas are also believed to be open and free of prejudice, identity formation is unfettered and they compare favorably with those in America, which is rife with racism.

History suggests that the coloration of the Hispanic population followed the liberal sexual policies that were manipulated by men and women for personal gain sufficiently for one historian to observe that, "In a way, the Spanish Conquest of the Americas was a conquest of women" (Mörner, 1967, p. 22). Some fifty castes were formed in Mexico with stereotypic characteristics associated with each. Families accepted their multiracial mix as a reality, although all also desired to gain the advantages associated with the White upper class. Dark-skinned men and women gained status by "marrying up," but only men with wealth and education had the option of offering financial security in exchange for social position. Women with dark skin were subject to stereotypes and scapegoating. Still, Latinos felt they were of worth as people of color and were not culturally alienated and disenfranchised because of their phenotype or social class.

Three propositions are used to support the colonial thesis and its impact on contemporary Latino life:

1. The colonizer's desire for the Other was the rule in cross-cultural environments when full control was exercised over the indigenous population (Young, 1995).
2. The relationship between the colonizer and the Other became a point of contention with the arrival of White women from the Iberian peninsula. In time, power, status and privilege in the colonies became based on Whiteness. Whites stood aside as the trend towards a multiracial society was limited to the growing mestizo and mulatto populations, who developed strategies for their social inclusion into White society.
3. The similarities and differences in race relations in Latin America, as compared to the United States reflect the cultural and political consequences of colonization in the two locales. The conflicts in the form of denial, ambiguity and ambivalence concerning skin color were repeated in predictable patterns in Latin America, and later exaggerated in families and interpersonal relations in the racially bifurcated United States.

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## **Conflict and Face-concern in Common Workplace Situations: A Study of Expatriates and Host-Nationals in Singapore.**

Frances Brew, Macquarie University, Australia

The notion of "face" and the need for facework in personal interactions is ubiquitous to all cultures. However, varying facework strategies may be misinterpreted when people from different cultures are working together. Ting-Toomey (1988) has proposed three types of face-concern: self-face, other-face, and mutual-face, which need to be maintained or protected from threat. She predicts that people in individualist, low-context cultures are likely to be more concerned with self-face and to use conflict-approach strategies such as confronting and problem-solving in problematic situations, whereas people in collectivist, high-context cultures are likely to be more concerned with other-face and mutual-face and to use conflict-avoid strategies such as withdrawal or smoothing. Other research suggests that the status relationship between the parties might also influence the amount of concern for each face type and style of conflict management. This study examines the three face-concern types in superior-subordinate and coworker interactions which are potentially conflictual and face-threatening, in a workplace with expatriates (individualists) and Singaporean host-nationals (collectivists). Eighteen common workplace situations, taking either a superior, subordinate, or a coworker perspective and with the potential to cause conflict and face-threat, were presented to 53 expatriates and host-nationals from various companies in Singapore. The dependent variable measured the probability of choosing either a conflict-approach (direct) or a conflict-avoid strategy (indirect) to deal with the situation. Hosts were predictably less direct than expatriates across all face-concern types, with the largest differences for situations dealing with coworker responses, and the smallest differences for situations dealing with superior responses to subordinates. Both hosts and expatriates were less direct when dealing with other-face compared to self- and mutual-face. Surprisingly, for both groups this finding was most strongly influenced by the situations dealing with superior responses to subordinates. Another unexpected result was that hosts were likely to choose conflict-approach strategies when dealing with mutual-face. Less surprisingly, this finding was most strongly influenced by the situations dealing with superior responses to subordinates. The results are discussed in relation to a replication with Anglo-Australian and Chinese university students who work, the emergence of "third culture" norms, and the contingency aspects of status.

## **Ethnic Malay Identity in Malaysia**

M.Ghalib Husain, Jamia Millia Islamia, India

The present study examined various dimensions of identity namely religious, cultural, linguistic, racial and national of Malays in Malaysia. Three different races e.g. Malays, Chinese and Indians, inhabit this Chinese and Indians are migrants and believe in Buddhism and Hinduism respectively. Although an Islamic country, Malaysian law provides freedom of worship to all the citizens and has socio-cultural equality, which in turn has contributed to a harmonious society. Due to these reasons three different racial groups would show no much difference in their identity scores. Thus this study made comparison among three different races of Malaysia. Sample of this study comprised 300 undergraduate and postgraduate students of different universities in Kuala Lumpur. They were from all the three racial stocks. All the subjects were administered Identity Scale by the author examining the above dimensions of identity as well as composite identity. Using ANOVA and t-test analysis of data was made. Results showed that Ethnic Malays had significantly higher racial, national and linguistic identity. Both Chinese and Indian subjects showed higher cultural identity and there was no difference in religious identity scores of three groups. The results are attributed to socio-cultural conditions and wide acceptance of each other. Findings of this study are in consonance with earlier results of different studies on ethnic minority conducted by the author.

## **Theoretical Issues and Practical Concerns of Career Management in Ethnic Professionals**

Rabi S. Bhagat, The University of Memphis, USA

Theoretical issues, such as evolution of social capital in managing the realities of careers for ethnic professionals, will be the focus. Past research in this area generally looked at affirmative action issues and how minority professionals may benefit from such programs. While these issues are certainly important, the role of social capital that is inherent in the social network of immigrants was not discussed. We discuss these issues and provide some practical guidelines for improving career management processes for ethnic professionals. Implications for future research are discussed.

**Myths and Realities of the Model Minority Thesis, Revisited:  
Career and Related Dilemmas in the Asian-American Community**

Karen Moustafa & Kelly Weeks, The University of Memphis, USA

Various sub-populations in the Asian American community have been touted as “model minorities.” Reports abound in the popular press concerning the success of recent arrivals of Vietnamese Americans, Korean Americans, etc. However, what is generally not understood is that there is a severe strain that underlies the success of these minority groups. In other words, there are significant myths surrounding the career progression of Asian American professionals. In this paper, we present some of the myths that exist and explain the reasons for their existence. Future research directions are outlined based on a review of the recent literature.

## **Russian/American Cross-Cultural Programs as a Way to Increase the Effectiveness of Business Cooperation**

Dina Dunayeva & Janet Brown, Green River Community College, USA

The paper is devoted to some issues of establishing qualitatively new relationships between business people from former "socialist" countries and their Western counterparts.

It is proposed that a disorientation dilemma of systemic and cultural differences may be resolved from a learning perspective. Cross-cultural education and training programs can facilitate elimination of barriers and increase the efficiency of cooperation and communication between people with "command" and "market economy" mindsets.

Dina Dunayeva and Janet Brown presented a conceptual overview of a system for Russian/American cross-cultural training at the 19th International Congress of the Society for Intercultural Education Training and Research (SIETAR) in 1993 in Washington D.C. Since that time, the Education & Training Center has been developing and implementing numerous Russian/American training /consulting programs for business and government people in the USA and in Russia.

These programs are based on a model of cross-cultural analysis and training developed by Dina Dunayeva in 1992. The model focuses on identifying the roots of problems in business cooperation and communication by examining frames of reference, perceptions, ways of thinking and values systems of people from former Soviet countries and their Western counterparts. The model is comprised of three types of analysis: contextual, mentalities and values. Our nine years of successful training and consulting programs based on this model prove its significant practical value.

The model of cross-cultural analysis and some findings from Russian/American cross-cultural training/consulting programs are presented in the paper. Using the example of "Russian/American Cross-Cultural Sessions" the authors demonstrate why Russians and Americans think and behave as they do in business relationships. They provide insights into how cultural differences impact business success in Russian/American joint ventures. They also suggest some ways of bridging "socialist" and capitalist" mentalities and developing a common business language between Russian and American business people.

## Intercultural Perspectives on Diversity Training in the United States

R. Michael Paige, University of Minnesota, USA

This paper will examine diversity training in the United States from an intercultural perspective. Diversity training is defined as programming that focuses on intergroup and interpersonal relations in the domestic U.S. context, social relations that are often problematical and inequitable. Diversity training is framed around the social, cultural, political, and economic relations of race/ethnicity, gender, sexual orientation, dis/ability, nationality, class, and religion, among others. Some of the major goals of diversity training are to combat racism and other "isms", eliminate institutionalized patterns of discrimination, and promote greater equality of opportunity, experience, and outcome. The author poses several central questions in this paper:

- What are the major challenges facing diversity trainers?
- What are the human developmental issues associated with diversity training?
- What are the key differences and similarities between intercultural and anti-racist, anti-oppression approaches to diversity training?
- What are the potential contributions of an intercultural perspective to diversity training?
- In what specific ways can an intercultural perspective help promote the traditional goals and objectives of diversity training?

The author's view is that diversity training as defined above is extremely difficult, challenging, and controversial because it is directed at the most divisive issues in U.S. society. It is threatening to the learners and is a high risk endeavor for the trainers. In a small scale survey conducted by Paige and Martin (1996) for the *Handbook of Intercultural Training*, diversity training and diversity trainers were listed as the areas of greatest concern in the training field.

This paper argues that an intercultural approach to diversity training can make a significant contribution to the diversity field and to diversity trainers. The main thesis of the paper is that concepts and practices from the intercultural training field, appropriately integrated into diversity programs, can reduce learner resistance, increase receptivity to diversity training, promote more favorable learning environments, and increase the chances for successful programs as defined in terms of learner satisfaction as well as knowledge and skill development. The paper argues that diversity trainers will have a greater chance of realizing their traditional goals by incorporating an intercultural perspective.

By examining alternative approaches to diversity training, this session directly addresses the conference theme of racial, ethnic, and intercultural relations in the United States.

## **A Review of Techniques of Improving Intergroup Relations**

Cookie White Stephan & Walter G. Stephan, New Mexico State University, USA

A number of techniques of improving intergroup relations are used in schools and workplaces in a variety of countries as a means of improving intergroup relations. The most widely used techniques include cooperative learning, multicultural education, conflict resolution training, moral education programs, intercultural relations training, intergroup dialogues, and cultural diversity training.

All of these techniques have been assessed, some more often and more rigorously than others. For example, hundreds of studies with control groups have measured the intergroup relations outcomes of cooperative groups, whereas many fewer studies have assessed the intergroup relations outcomes of intergroup dialogues and the existing studies often do not have control groups. However, even the most researched techniques still lack stringent tests that can identify the direct causal factors that lead to the positive intergroup consequences. In this presentation we review the literature on these seven techniques, summarize what is known about their utility, and discuss needed research on these techniques. Unfortunately, in most cases our faith in these programs is stronger than the data supporting their usefulness.

For instance, few studies of multicultural educational programs exist, and a substantial minority of those do not include control groups. Of those with control groups, the data are generally supportive but mixed. The programs reviewed are so diverse in terms of goals, length of training, participants, and content of the programs, that the reasons for the success or failure of the programs remain obscure. The most basic questions regarding the minimum length of training necessary for success, the minimum and ideal age of participants, and the ways in which content should be selected and structured have not been answered.

As another example, reviews of the literature show that intercultural training programs are generally successful in improving relationship skills and accuracy of intergroup perceptions. The effective techniques include simulation games, role-playing interactions, exercises that present information about the other culture, case studies, and interactions with individuals from the other culture. However, the effects of practical information are typically assumed to be positive but remain unmeasured; the influence of area studies training involving the history, culture, economy, and politics of the country on cross-cultural adaptation is typically not tested; few controlled studies exist of some of the most widely used techniques, such as simulation games, and their data are definitely mixed; and data on the effects of cultural awareness and intercultural effectiveness skills training are typically not based on behavioral measures, but on self-reports. Analyses of the studies of intercultural effectiveness are often marred because they do not take into consideration the low quality of the effectiveness measures, nor methodological problems with the studies. The reported success rates for short-term training are particularly suspect, since changing attitudes and increasing awareness appears to be a long-term process.

## The Communication of Hate

Dreama Moon<sup>1</sup>, Thomas K. Nakayama<sup>2</sup>, Judith N. Martin<sup>3</sup>, <sup>1</sup>California State University, <sup>2</sup>Arizona State University, <sup>3</sup>Arizona State University, USA

Despite the recent media attention given to heinous hate-motivated murders, such as the brutal dragging death of James Byrd in Texas and the fencepost lynching of Matthew Shepard in Wyoming, hatred has long been a feature of intercultural contact. From the earliest contacts between different groups, suspicion and hatred have been standard features of intergroup interaction. At times, this hatred is reflected in the imposition of restrictions on these others; at other times, it results in murder of individuals or whole groups of people. In short, we take hate to be a common and ordinary, rather than an infrequent and unusual, aspect of intercultural interaction.

While hatred has historically been an aspect of intercultural contact, little attention has been given to this negative side of intercultural relations. Intercultural communication studies, in particular, has often ignored this difficult element of intergroup contact, except for those infrequent occasions in which intergroup prejudice has been the focus of study. Without attention to hatred, however, our understanding of intercultural contact is limited, and our strategies for intervention partial.

Within the contemporary scene, hatred continues to be an important feature of intercultural contact. With the recent attention given to hate crimes and hate crime reporting, the need to address this problem is clear. In this presentation, we propose to begin the process of understanding hatred in intercultural communication and intercultural contact. We begin by distinguishing between hatred and prejudice as two explanatory frameworks for intergroup hostility, and then offer an dialectical analysis of hate based on interviews and analyses of public discourses on hate.

In order to better understand the role of communication in intercultural hatred, we turn to two methodological approaches that offer complementary insights into hatred. The first employs a series of in-depth interviews with people who have experienced hatred due to their racial memberships and/or sexual orientation. By exploring the experiential aspect of hatred, we can better understand the role of communication in the ways that hate victims give meaning to, and cope with, their experiences. In particular we are interested who, if anyone, they have told their experiences and how decisions to tell or not tell were made. In addition, we explore communication strategies employed to avoid hatred and to "manage" the reality and potential recurrence of hate expression. In other words, how do these women and men manage the sheer everydayness of hate?

The second part of this study consists of an analysis of the public discourses about hate crimes and hatred. By studying the public communication about various hate crimes and hate crimes legislation, we can come to a better understanding of contemporary constructions of what 'hate crimes' mean, what counts as hatred, and how our society attempts to regulate this kind of intercultural expression. By employing a discursive analysis, we can expose the assumptions behind hatred and the communication of hate.

Taken together, these two approaches to hatred offer a more complete understanding of the role of communication in hatred. This study contributes to understanding both the experiential communication process, along with the larger communication contexts in which these meanings and strategies arise.

## **101 Damnations: Diasporic Whiteness, Displaced Whiteness, and the New South Africa**

Melissa Steyn, University of Cape Town, South Africa

In the extremity of its intergroup dynamics, South Africa has always been instructive to those with an international perspective on the issue of interracial and intercultural relations. The history of settlement and conquest, and the subsequent cultural stratification within the society, bears similarities to most of the territories that were part of Europe's expansion across the globe. Yet in its particularities, the South African "mix" was governed by entrenched minority white supremacy, making the country notorious across the globe as epitomizing racial oppression.

Since April 1994, with the first democratic election, the country has been rearticulating its intergroup relations through a process of reconciliation and nation-building. This process inevitably involves a substantial reframing of social identities, among other incredibly complex collective psychological adjustments for all the groups within the country.

The question of how white South Africans are negotiating this adjustment makes for fascinating research. The moorings that held white identity in place in the old South Africa have been cut adrift, and new points of reference have to be found. The pressures within the country militate against "whiteness," and help to deconstruct the taken-for-granted privileges of being in the centre of power. Here again, there are both parallels and divergences from whiteness in contexts such as Euro-America, where whiteness is also being challenged, but is not being dismantled with the same intensity, and many of the assumptions of whiteness remain unthreatened.

This paper looks at some of the discourses which white South Africans are using to describe their attitudes and the positions which they are taking in relation to some key national issues. Given the pressure on them to demonstrate change in order to be more socially acceptable in the new dispensation, a good deal of what they say has to do with explaining, or explaining away, (or explaining away the need to explain away!) the gap between where they "should" be, and where they are, emotionally. These discourses are placed in relation to views expressed by a sample of black South Africans about their perceptions of how white South Africans are/are not changing.

The paper contributes to the conference theme in that it discusses the particularities of whiteness within a particular context, which can be called diasporic whiteness. The insights gained from this context are compared with the way in which whiteness is being theorized in Euro-America, and some suggestions are offered about the theorization of this important, and increasingly researched, approach to the study of racialization.

## **Albanian Children's Understanding of Kosovo War Through their Drawings and Interviews**

Ilina T. Moreno, USA

During and immediately after the war in Kosovo more than 330,000 Albanian refugees were settled in Macedonia, a small politically and economically fragile neighboring country. There was a need for emergency help in the area of psychosocial well-being of refugee children and their parents. They were all severely traumatized by war events and their level of adaptation to the new environment was low. As a result, the Trauma Recovery Project, supported by humanitarian organizations, was conducted during a period of three critical months (June-August, 1999). In this study children's perceptions and understanding of war in Kosovo are discussed through analysis of their interviews and drawings. Ten questions were asked during the brief interview sessions with each child's assessment of his/her understanding of war in Kosovo. These were: 1. What is war like (describe)? 2. Who is fighting against whom? 3. What are they like (describe those who fight)? 4. What are they fighting for? 5. How did the war start? 6. If you were big and strong, what would you do to stop the war? 7. Do you like to play war? 8. What role would you like to play in the game of war? 9. What tools are used in the war? 10. What do you think about war? Is it good or bad? In the comparisons with adults, some additional factors played crucial roles in making children's trauma experiences extremely serious, such as their: vivid imagination, lack of cognitive understanding (centration and egocentrism), inability to understand time sequences and chronology of events, underdeveloped cognitive maps and spacial understanding, and separation anxiety.

## **Internal Dialogue as a Mental Health Training Resource: Using The Triad Training Model**

Paul Pedersen, University of Alabama, USA

This presentation is based on three assumptions: First, communication and education/training is primarily intrapersonal rather than interpersonal, given that messages are internally encoded before sending and decoded upon receipt. Second, the rules for encoding and decoding messages are culturally learned and internally mediated. Third, the more cultural differences there are between people, the more likely that the messages will be misunderstood. Even though internal dialogue is recognized as an important factor in coping and mental health functioning, attempts to measure internal dialogue and to train providers to better estimate the internal dialogue of culturally different consumers have not yet been successful (Pedersen, 2000).

This presentation will examine examples using The Triad Training Model to articulate the client's positive and negative internal dialogue among U.S. and among Chinese participants in role played counseling interviews. The Triad Training Model matches a coached client with a culturally similar procounselor (to articulate the positive messages the client is thinking but not saying) and a culturally similar anticounselor (to articulate the negative messages). The counselor trainee is able to better estimate the positive and negative internal dialogue of a culturally different client by processing immediate and continuous feedback from the client's procounselor and anticounselor and by monitoring the effect of these procounselor and anticounselor messages on the client. The presentation will compare and analyze transcript examples using The Triad Training Model in multicultural counselor training courses among U.S. students and among Chinese students at Taiwan National University and Taiwan National Normal University where the presenter is teaching for a year as a Fulbright Scholar.

The implications of adapting The Triad Training Model to prepare providers for working with culturally different consumers will be discussed including: (1) the effect of immediate and continuous feedback as a training stimulus; (2) the importance of articulating and monitoring negative internal dialogue; (3) the effective use of resource persons (as procounselors and anticounselors); (4) the adaptability of The Triad Training Model to different cultural contexts; and (5) strengths and weaknesses of The Triad Training Model. By articulating the positive and negative internal dialogue of students in Taiwan and in the U.S. as articulated by

procounselors and anticounselors in The Triad Training Model, issues of controversy involving race, ethnicity, and intercultural relations that a client might be thinking but not saying will be made more articulate.

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## **Long-term Cross-Cultural Adaptation: A Theory-Based Training Model**

Young Yun Kim, University of Oklahoma, USA

The cross-cultural adaptation process of immigrants, refugees, and other long-term resettlers entails "reprogramming" of original cultural habits. It is a gradual, all-encompassing, and life-long process of intrapsychic transformation--from a (mono)cultural to an increasingly "intercultural" personhood. To date, this long-term adaptation phenomenon has received little attention in the field of intercultural training. Most of the existing adaptation-related training programs and resources are aimed at serving the needs of temporary sojourners in cultural transition who undergo the experiences of "culture shock" and "re-entry shock" (e.g., Kohls, 1996; Storti, 1990, 1997).

Building on the existing training resources, the proposed paper moves beyond the realm of short-term sojourner adaptation and address training issues specific to situations of long-term resettlers whose personal and social well-being depends greatly on their "fitness" in the new cultural milieu. It does so by presenting a comprehensive training model—a broad-based "mapping" of key training foci and objectives. This model is based on the author's theory of cross-cultural adaptation (Kim, 1988, 1995, in press). Grounded in an open systems perspective, Kim's theory depicts the essential feature of long-term adaptation in terms of the "stress-adaptation-growth dynamic." The theory further explains this process as a continuous interplay of multitudes of factors—from an individual resettler's personal and ethnic predisposition and communication competence, to participation in social communication activities of the host environment and the receptivity and conformity pressure of the environment itself. Together, these factors are theorized to facilitate the resettler's functional fitness and psychological health vis-a-vis the host environment, as well as a gradual transformation of identity from a (mono)cultural to an increasingly intercultural one.

The presentation also offers training exemplars addressing the differing needs of individuals at differing phases of the adaptation process. Included in each exemplars are a set of training foci and objectives that are most suitable to each target clientele group. The paper ends with a clarification of the author's pragmatist-integrationist ideological stance underpinning the proposed model, and a comparison of this stance with pluralistic ideological perspectives suggested by other theorists such as Berry (1980, 1990).

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## **Educational Issues in an Age of 'Folk Wandering': International and Intranational Perspectives**

Convener: Jackson Baty, University of Northern Iowa, USA

Jan Berting, Erasmus University of Rotterdam

Kerry D. Frank, University of St. Thomas, USA

Micha Razel, Bar Ilan University, Israel

Ralph Scott, University of Northern Iowa, USA

Christiane Villain-Gandossi, Centre National des Recherches Scientifiques, France

Chaired by newspaper editor and Professor Emeritus Jackson Baty, who will provide a concluding commentary and analysis, this panel examines emerging challenges to educational issues in developed countries. The opening presenters, Jan Berting and Christiane Villain-Gandossi, examine the impact of the inflow of different types of European immigration. Most of the minority children experience intense educational difficulties adjusting to the ways of life of the host countries, whose educational enterprises are often unready to meet novel schooling needs. In most European host countries, presence of the new minorities initiated ongoing debate on how to formulate and implement appropriate educational policies; comparisons are drawn not only with respect to international comparisons but also with respect to intercultural dynamics. Different countries employed quite different perspectives in responding to needed schooling innovations. Thus the French, with their idea of universal republican values, differ widely from the Dutch who hold along tradition of religious accommodation. International differences and their institutional consequences are assessed and analyzed, with focus on the presumed importance of collective identities on the creation of stable multicultural educational institutions and societies.

Cultural forces which impinge on the educational process with Israel, marked by differing values of Ashkenazic and Sephardic Israelis, are examined by Micha Razel. Based on his assessment of academic and social consequences of Israeli schooling reforms, Razel analyzes the changes in the size of the gap between Ashkenazic and Sephardic Israelis and concludes that the gap is decreasing linearly by 2% of a standard deviation a year. He then compares those findings with American NAEP data and reports that similar decrease occurs in Black-White achievement profiles and that at this rate the gap will close completely by 2012.

## **Tracking: Can American Social Scientists Objectify Such a Sensitive Topic?**

Ralph Scott, University of Northern Iowa, USA

Within many educational circles, tracking or the grouping of students for instruction on the basis of ability or of academic achievement profiles is condemned because it presumably not only reflects class and racial inequities of American society but perpetuates those undesirable conditions. But just how persuasive is the evidence that tracking is harmful to students of any social class or ethnic group? Often attacked on the basis of its presumed immorality, the practice does on the surface, appear to support inequities. But what is the evidence? Schooling practices should be based on fact and not emotion, the head not the heart. If the task of educators is to prepare students to become happy and productive adults, discussion on sensitive topics is essential. Just as physicians must grapple with the realities of cancer, educators must dispassionately examine stubborn differences in learning rates of rich and poor, minority and majority. In this paper, the author draws upon teaching experiences in Chicago inner city schools to argue that tracking is one useful educational strategy for facilitating student learning and emotional health.

## Critically Reviewing Discourses on 'Race' and Racism in Post-Apartheid South Africa: Contributions from Within the Discipline of Psychology

Garth Stevens, University of South Africa, South Africa

The paper critically reviews discursive trends and patterns related to 'race' and racism within South African psychology during the 1990-2000 period. More specifically, it attempts to highlight the changing nature of 'racialised' discourses since the early 1990s to contemporary post-apartheid South Africa. The paper notes that clear differences emerge temporally with shifts in the socio-historical terrain of South African society, and it is the author's contention that these manifestations relate directly to ideological, political, social and economic conditions prevalent in South Africa and within the global context. Political transformation and its associated perceived threats to economic, social, cultural and personal integrity; the impact of globalisation and neo-liberal ideologies; and the contested institutional negations and affirmations of 'race' and racism in post-apartheid South Africa are all explored as potential factors contributing to these academic discourses within South African psychology. The study is a non-exhaustive exploration of the *South African Journal of Psychology* during this period and highlights the shifting theoretical frameworks, methodological frameworks and characterisations of 'race' and racism. Furthermore, it provides us with the basis to examine how academic discourse reflects ideological contestations pervading the social fabric and mirrors material and historical shifts in the political and socio-economic landscapes of South Africa. The paper argues for a revisiting of critical understandings of 'race' and racism within the framework of modernity, a re-commitment to historical and materialist deconstructions of 'race' and racism and cautions against the potential contradictions within postmodernist understandings of these social scientific phenomena. However, it furthermore acknowledges the shifting social and economic relations upon which modernist theorising has been premised and suggests a theoretical re-calibration that allows for the interface between the benefits of critical theory and postmodernism in order to begin to understand changing manifestations of 'race' and racism in the new global context.

## **Affirmative Action and the Racialisation of Organizational Conflict**

Vije Franchi, University of Lyon 2, France

Affirmative action is defined in the South African constitution as 'positive discrimination' with the specific objective of prioritizing the employment and promotion of employees from previously disadvantaged groups. It attests to the political desire to redress the inequalities of the past by enforcing positive changes in company behavior with regard to employment. More specifically, it translates the goal of transforming South African business organizations from discriminatory structures to ones which reflect the 'demographic composition and values of South African society as a whole' (Black Management Forum, 1993). This definition is at odds with a widespread discourse, among those who were advantaged by the previous apartheid government, and which consists in saying that affirmative action is synonymous with reverse racism. The paper examines a participatory action research approach, developed and adapted to address issues of racialised conflict and promote intercultural sensitivity and cooperation in the South African workplace. A total of 35 electrical engineers participated in a series of two-day workshops held in November and December 1999. Workshops focused on unpacking cultural, racial and occupational representations of self, clarifying the processes that connect these conceptions to the meanings, discourses and attitudes that target and non-target group members hold about affirmative action, race, ethnicity and intercultural contact, and contesting existing patterns of intercultural relations among employees whose reference groups were previously separated at both the ideological and material levels.

The paper describes and analyses the approach adopted, the type of interpersonal processes it enabled, the nature of the information it produced, and discusses possible implications and limitations of the study. Overall, the group processes observed and the issues raised by participants in many ways echo current theoretical and empirical perspectives on affirmative action, race, ethnicity, intercultural training and cross-cultural contact. However, the central function that race continues to occupy, both as a cognitive and emotional lens through which to process information about self, other, intercultural relations and socio-economic and political transformation (at both the micro and macro levels), lays bare the challenges facing South African society in its move towards the de-racialisation of subjective, social and institutional realities.

## **'Race': Its Increasing Valorisation in South African Society**

Norman Duncan, University of Venda, South Africa

This paper will examine the salience of 'race' as signifier in the discourses of black South Africans prior to, and after 1994, the year that marked the end of formal apartheid. In essence, the paper will be based on an analysis of a set of interviews conducted with a group of black adults between 1990 and 1993, as well as an analysis of submissions to the South African Human Rights Commission's recent public hearings on racism. One of the basic assumptions of this paper is that, contrary to expectations; the notion of 'race' is increasingly being valorised in the discourses of black people. The concluding section of the paper will explore the possible reasons for, and the consequences of, this trend.

## **Patterns of Social Identification in Post Apartheid South Africa**

Elirea Bornman<sup>1</sup>, J. Johan Olivier<sup>2</sup>, <sup>1</sup>University of South Africa, <sup>2</sup>National Research Foundation, South Africa

This paper discusses patterns of racial, religious, ethnic, gender, and linguistic identification among different groups in post-apartheid South Africa. Identification with national symbols and a sense of pride in identifying with new signifiers of a non-racial, rainbow nation are also considered. Data analysed was drawn from a countrywide survey conducted during November/December 1998, among a random sample of 1182 respondents of all groups and regions of South Africa. Findings seem to indicate that while the majority of participants expressed a profound sense of national pride, identification with racial, ethnic and linguistic reference groups remained strong. The paper questions the role of national identification in transcending the racialised constructions of identity. Finally, possible implications for governance and democratisation are discussed.

## **From Apartheid to Affirmative Action: The Use of Racial Markers in Past, Present and Future Articulations of Identity Among South African Students**

Tanya Swart<sup>1</sup>, Vije Franchi<sup>2</sup>, <sup>1</sup>University of the Witwatersrand/Centre for Peace Action, South Africa, <sup>2</sup>University of Lyon 2, France

Recent socio-political changes in South Africa have presented young people in this country with several important challenges as they confront the transition from an Apartheid past to an indeterminate future constructed on the vision of democracy and intercultural harmony. Whilst identity in the apartheid era was referenced according to racial categorization, the new dispensation attempts to offer identity possibilities predicated on the recognition and reversal of past inequalities, and the construction of a sentiment of national unity which both recognizes cultural differences and integrates them into a vision of a meaningful and valued national identity. In light of these broader political and economic changes, the question arises as to the ways in which young South African students of differing cultural backgrounds locate a sense of their present, past and future identities. What legacy has apartheid left to young adults currently grappling with the challenges of negotiating an identity that surpasses the narrow designs of racial categorization? More specifically, does present-day South Africa offer young adults different possibilities for constructing identity or is race still a central defining feature of self and other or self in relation to other? To what extent are the signs of transformation evident in the construction of future identity aspirations and threats?

The data presented was drawn from a study of “the processes underpinning the negotiation of identity in post-apartheid South Africa,” among 544 undergraduate South African students of differing cultural and socio-linguistic backgrounds. The findings indicated differential use of racial, national and cultural identity markers across contexts of self-articulated self-concept (measures of general self-concept; cultural identity; perceived identity attributions; future aspirations and identity threats). Moreover, this variation was found to be significantly related to respondents’ reported language orientations across family and social contexts, desire to stay in South Africa in the future, and perceptions regarding their opportunities to succeed in the New South Africa. These findings are discussed in light of their possible implications for psychological, educational, political and social policy and practice.

## **Cross Cultural Racism in South Africa – Dead or Alive?**

Andre Slabbert, Cape Technikon, South Africa

Race, discrimination, prejudice and stereotypes remain emotive words in numerous societies around the globe. Racism implies that a definitive social/psychological process exists through which individuals are categorized, despite the fact that there is often no clear delineation, and this causes chaos in setting evaluative parameters for the structuring of this categorization process. A non-racial world can only exist if theories and postulations re. Race are rendered irrelevant. Subsequent to the 1994 South African elections, it became imperative to do this. This artificially polarized society had the opportunity to develop racial unity and hegemony. To assess the relative status of racist paradigms in students, 271 students completed a questionnaire, which attempted to measure ethnic group identification and particular interracial attitudes. Results were disappointing, indeed distressing. Significant indications of racist stereotypes were found in all racial groups, with a strong bias towards subjects own racial groups. The primary conclusion is that racist perceptions and stereotypes remain very prevalent and active in the South African society. A number of recommendations to address the issue are made, e.g. school curricula should include particular components to develop greater understanding/sensitivity re. Other racial groups; social emphasis on cultural solidarity rather than cultural diversity; national governments should contribute funding towards setting up an international forum to study/combat racism, etc.

The concept of race, and the existence of the phenomenon in the minds of perceivers, should be attacked and discarded on an international level if the world is to achieve a state of racial harmony.

## **Where the River Meets the Sea: A Personal Conversation of Memory and Identity in Present-day South Africa**

Heidi Grunebaum, Yazir Henry, South Africa

How are race, ethnicity and culture configured in contemporary South Africa? How do centuries of colonial oppression and dispossession impact on these configurations? How do public and collective expressions of identity interface with the daily-lived reality of individuals and how do we theorise the interface?

This paper grows out of the personal reflections and ongoing conversations between the authors. We locate these reflections at the juncture where subjective experience, group identity, memory and history come together. Our starting point is a consideration of official rhetoric of race and colour and the ways in which this rhetoric subordinates memory and identity to the demands of nation-building and economic reconstruction.

In Cape Town, South Africa, the city in which we reside and the country of which we are citizens, Table Mountain is a powerful focalising metaphor symbolising our shared histories and identities of oppression. And yet in the daily reality that informs the myriad of different perspectives of this mountain we are confronted with the pain of continued forms of exclusion, denial and misrecognition. In the context of glaring socio-economic inequity that is overlaid by a public rhetoric of having overcome the pain of our history, imposed boundaries of culture and identity become ossified in the interpersonal encounters in daily life.

The dialogue that emerges through these reflections is an attempt to think through and beyond these boundaries and their implications for every-day encounters.

## **We Black Men**

Kopano Ratele, University of the Western Cape, South Africa

The notable surge of interest in Stephen Biko's life and political thought, coupled with the impulse of African Renaissance, urge revisions of some of the ideas and practice around racial struggles and identities. This article works sexual politics and critical consciousness into racial, ethnic, and cultural positions, focussing specifically on Biko's paper, "We Blacks".

## **Correlates of Asian and Pacific-Rim Identities across four Countries: A Comparison of Australia, US, Japan, and China**

Emiko Kashima, Swinburne University of Technology, Australia

Two regional identities (i.e., Asian identity and the Pacific-Rim identity) were examined within samples of 105 Australians, 94 Americans, 99 Japanese, 100 Chinese (People's Republic of China) university students. Questions used to assess Pacific-Rim identity were shown to have similar factor structure across samples. Items used for Asian identity, however, were had slightly different structures for Americans and Australians on the one hand and Japanese and Chinese on the other. Specifically, the belief that "My country belongs to Asia" correlated with identification within US and Australia samples, but it correlated more with importance of Asia within Chinese and Japanese samples.

Using common factors emerged from the items, indices of psychological relationship with Asia and the Pacific Rim regions were developed, and they were correlated with attitude toward national groups held by these peoples. Within the US sample, those who considered Asian region to be important showed more positive attitudes toward Japanese, Australians, and Americans. Also, the positive attitudes toward these groups were associated with both stronger Pacific-Rim and Asian identities. In contrast, Japanese with stronger Pacific Rim, but not Asian, identity were found to have more positive attitudes toward Chinese, Japanese, and Vietnamese.

Regional identities were also correlated with the felt importance of the wars that took place in the past. In the US sample, Pacific-Rim identity correlated positively with the rated importance of Sino-Japanese War and the Pacific War. In contrast to the US pattern, Australians who considered Asia to be important tended to play down the significance of wars in the region (i.e., Sino-Japanese war and Opium war). The psychological map of these countries will be discussed within a broader historical context of the region.

## **History of War Enhances Ethnic Identification**

Ying-yi Hong, The Hong Kong University of Science and Technology, Hong Kong, SAR

War has unfortunately occupied an indispensable position in human history. Despite its obvious significance, little research has conducted to examine people's responses when they exposed to history of war. To fill this knowledge gap, two studies were conducted to examine how history of war might affect people's social identifications. Specific predictions were derived based on the social conflict theory, the self-categorization theory, the social identity theory, and the terror management theory. In Study 1, 143 Hong Kong college students were presented with slide shows of Sino-Japanese war or New Zealand troops in WWII. In Study 2, 126 Hong Kong college students were presented with scripts of the two wars. Results indicated that, after watching both slide shows or reading about the wars, participants' Chinese (vs. Hong Kong) identification were stronger than that of their counterparts in the control conditions. More important, findings also suggest that the history of war activated the concept of ethnicity, which in turn heightened participants' Chinese identification. The implications of these results on the social conflict theory, the self-categorization theory, the social identity theory, and the terror management theory will be discussed.

## **Intergroup Context of Social Identity and Group Decision-Making in India and Bangladesh**

E.S.K. Ghosh, Allahabad University, India

The paper reports findings from a series of related studies of Social Identity of Hindu and Muslim subjects in both India and Bangladesh. A total of 150 subjects in India and 180 subjects in Bangladesh were selected. Social identity of the subjects was studied under three frames of reference: self, own group and out-group evaluation using an adjective check list. Results indicated considerable similarity in patterns of identity for self and own group evaluations in both Hindu and Muslim subjects. However, for out-group evaluations considerable variations in the two ethnic groups were noted.

In another study, following developments in Individualism-Collectivism theory effects of Self versus Group orientations were studied in relation to group decision making. 50 High Self-Oriented subjects and 50 High Group Oriented subjects were selected from a pool of 200 subjects in India and Bangladesh. The subjects were examined for pre-group decision-making and consensual group decision-making on risk taking items. Results indicated in both India and Bangladesh, regardless of ethnic differences, Self-oriented subjects showed a cautious shift in consensual decisions, while Group oriented subjects took riskier decisions.

The implications of the findings are discussed in relation to development and maintenance of ethnic social identity processes within specific intergroup contexts. Finally, broader social psychological consequences of the growth of individualism paralleling modernization and technology dissemination in the Indian subcontinent for intergroup processes and ethnicity are also discussed.

## **“What do they think of us?” Reflected Perceptions of American Expatriates in Singapore**

Colleen Ward, National University of Singapore, Singapore &  
Victoria University of Wellington, New Zealand

Although studies of intergroup processes are abundant in cross-cultural research, few investigations have been specifically undertaken on intergroup perceptions and relations between sojourners and host nationals. This topic is becoming increasingly more important in general, with expanding international movement of expatriate business people, and in Singapore specifically, where the government has recently introduced legislation to attract “foreign talent” into the local workforce. Accordingly, this study explores self-perceptions, out-group perceptions and reflected in-group perceptions of American expatriates in Singapore.

One hundred and thirty nine Americans (mean age = 40.7 years) participated in the research. The sample was composed primarily of working adults but also included spouses and students; mean length of residence in Singapore was 30.7 months.

Respondents completed measurements of self-perceptions and host national (out-group) perceptions which included 15 semantic differential scales. These were scored for favorability and similarity, with the similarity scores calculated by the absolute difference between self and out-group perceptions. Reflected perceptions were measured by a 15-item attitude scale which tapped Americans’ views of Singaporeans’ attitudes toward resident expatriates. The questionnaire also included measures of host and co-national interaction, acculturation, and psychological and sociocultural adaptation.

“What do they think of us?” appeared to be a significant question in defining the expatriate experience in Singapore. Those who believed that Singaporeans hold positive perceptions of expatriates were more likely to: have favorable perceptions of Singaporeans ( $r = .54$ ), see themselves as more similar to Singaporeans ( $r = .51$ ), identify more strongly with Singaporeans ( $r = .38$ ), be satisfied with the quality of their intercultural contact ( $r = .35$ ), and experience better psychological ( $r = .24$ ) and sociocultural ( $r = .48$ ) adaptation. In addition, reflected perceptions were significantly more positive in those Americans who integrated or assimilated into Singaporean society compared to those who adopted a separatist acculturation strategy. However, reflected perceptions were unrelated to length of residence in Singapore and amount of contact with Singaporeans.

The results are discussed in terms of social psychological theories of attraction, stereotyping and prejudice.

## **Is Training useful? A Longitudinal Study of Training of Study Abroad Students**

Tehmina Banatwala, University of Mississippi, USA

Although there is much research on training programs for sojourners, only a few studies have attempted longitudinal research to determine if there is any lasting effect of this training on sojourners adaptability in foreign environments. This research is an attempt to improve on previous studies of longitudinal effects of cross-cultural training. This study used Gudykunst's AUM theory of training and measured study abroad students' improvement in adaptability, flexibility, anxiety management, and uncertainty management after training. A control group of students who were studying abroad but did not receive training was used to determine if changes were due to training or exposure to new cultures. The measurements were taken before training, after training, upon arrival in host country, halfway into stay in host country, at return to home country, and two months after return to home country. It was hypothesized that students receiving training would show greater improvements than the control in all areas being measured and that the length of time of sojourn would increase these effects.

## **Conflict Resolution, Culture, and Religion: Toward a Training Model for Interreligious Peacebuilding**

Mohammed Abu-Nimer, American University, USA

Recently, conflict resolution practitioners and scholars have begun

Exploring the application and compatibility of theory and practice to different religious and cultural contexts and conflicts. This article is aimed at, first, bridging conflict resolution and intercultural training concepts through the presentation of a training model in interreligious peacebuilding. Second examining the dynamics and participants' responses in interreligious context to the intercultural sensitivity model (Bennett, 1986; 1993), which is used in intercultural communication training setting. The data and analysis are based on a series of workshops and interviews conducted between 1996 and 1999 with participants from diverse religious backgrounds. The narrative and stories illustrate the dynamics of the proposed training model and its impact on the participants. The analysis indicates that with the exception of responses to the last two stages, participants in interreligious settings have similar types of responses to the Intercultural Sensitivity Model. Adaptation and integration responses not only did not exist, but also were rejected by all participants on the ground that moral, ethical, and spiritual religious dimensions would often prevent individuals from adopting integration or adaptation responses. Finally, the article proposes several questions and hypothesis to advance the research in this field .

## About Long-Term Effects of International Student Exchange Programmes

Alexander Thomas, Germany

Many schools and youth organisations offer international exchange programmes for school children and teenagers. The aim of such programmes is clear: to give students from different countries the chance to get to know each other personally, to immerse in their foreign exchange partner's living environment and to become familiar with another country, its people, customs and its culture. Through getting to know each other, one hopes that mutual sympathy may arise, the students develop an interest in the exchange partner and his culture and are then eager to intensify the exchange. A more profound understanding of the exchange partner, his living environment and culture is developed, national and cultural differences are recognised and tolerated and prejudice and stereotypes fade. This greater understanding then paves the way towards a relationship of trust and affection.

An analysis of existing literature, however, clearly reveals that only very few studies exist which analyse the long-term effects of such exchange programmes, both specifically concerning Germany or even internationally. Thus, research in this field being more than scarce, scientific results on this topic are not yet available. Only one study may be cited **which examines the course and outcome of an exchange programme**. This study, however, was not intended to offer concrete, final results, but must be seen as more of a pilot study (Thomas, 1996).

With this background in view, it seems quite a risk to attempt to interview former participants of such an exchange programme on how they believed what they had experienced during the programme had influenced their personality and the further course of their life.

It was not at all clear whether it would be possible to contact these students or whether they would be prepared to participate in an interview about something which had happened such a long time ago. Also, it could not be guaranteed that they would be capable of stating exactly what effects the exchange programme had had.

11 Australians and 12 Germans (of which 18 were female, 7 male) who had participated in an exchange programme 10 to 13 years ago and who were now between 26 to 30 years of age could be interviewed.

All interviewees were capable of reflecting on the experiences they had made during the exchange and the effects they had perceived in a coherent, clearly structured, differentiated manner. The experiences which had been made such a long time ago had not simply been lost, but were easily recalled.

The interview material which has been analysed **up to now** (based on Epstein's **Theory of Personality**, 1993) reveals the experiences the participants had made concerning the foreign culture, their own culture as well as the specific intercultural situation affected three aspects in particular: 1. The factors "**Self-efficacy**" and 2. "**Self-decentralisation**" augmented. 3. Also, individual variations of the effects could be demonstrated.

## **Looking at Ethnicity and Culture on the Balkans: Lessons for Interculturalists**

Julianna Roth, Germany

The recent Kosovo crisis and the ensuing ethnic tensions in the region have once again revealed the problem of the practical application of the culture concept. There is the explanatory concept, which stems from the culture-impacts-behavior-hypothesis, that has been widely used by interculturalists to explain intercultural interaction, as well as the instrumental concept, preferred by politicians who view and employ culture as a tool for the implementation and reassertion of power strategies.

Both concepts and their practical applications refer to different professional approaches to ethnicity and ethnic conflict. The Kosovo crisis and its obvious ethnic foundations caused the media and the politicians to take culture into consideration: their power-related instrumental concept proved more influential and obscured the explanatory concept to the public eye. Therefore it has been very difficult for professional interculturalists to position themselves in the "battlefield of cultures" on the Balkans and to address "cultural issues" in a convincing way. As a consequence, interculturalists were not asked to function as cultural brokers.

Should we regret this? Can we address culture and ethnicity in a way that does not give "cultural weapons" to those in power? Can we talk about conflict and culture without being accused of cultural fundamentalism? The panel wants to address these questions, both on a theoretical and on a practical level, as it addresses different aspects of the ethnic interaction in the region (past and present) and traces chances for new approaches to the practical applications of the concept of culture.

## **Assessment of Bias-Motivated Crimes: Applied Behavioral and Situational Methods**

Edward Dunbar, University of California, USA

Hate crimes are a recently defined “special class” of violence or threat of violence to person, property, and community. Arguably these crimes include a prominent symbolic component which impacts a class of victimized parties and that provides insight into the motives of the perpetrator.

This workshop will provide an introduction to the following issues: (a) what are the behavioral signifiers of the bias component in violent intergroup aggression, (b) how can researchers and practitioners analyze patterns of bias-motivated violence in communities and with individual perpetrators, and (c) what are the special case issues which bias-motivated offenders pose for law enforcement, forensic specialists, and human relations practitioners. Additionally, issues of cultural and intergroup factors will be illustrated from case studies, underscoring how social psychological and contextual factors heighten the risk for intergroup aggression. Examples from the US and the Czech Republic will be included for this purpose.

The bias component of hate offenses will be examined via a multi-dimensional approach that incorporates cognitive, behavioral, and historical factors. Such a strategy allows for greater construct clarity and specificity than is found in the legal definition of hate criminality. Specific “signifier variables” of the bias component include the offender’s articulated beliefs of in-group superiority, affiliation with social cohorts who embrace a hate-based worldview, the vociferation of hate speech during the commission of the index offense, the offender’s use of symbols which communicate this worldview (dress, tattoos, iconography, and art), and the prior enactment of bias-motivated aggression. Using this method of assessment, in a separate study, 26% of a sample of convicted hate offenders were found to evidence one or more of these signifier variables. The presence of a prominent bias component was, in turn, related to selection of victims due to race or ethnic prejudice vis-à-vis sexual orientation and/or religion and has also been found to related to risk for future violence.

The workshop will provide an introduction and opportunity to use risk assessment tools such as the Cornell Aggression Index, the HCR-20, and the Bias Motivation Profile. These rating systems will be applied to data sets of both convicted hate crime perpetrators (Dunbar, 1999) and in the behavioral profiling of bias homicide offenders (Dunbar, Krop, and Sullaway, 2000). Sections of the award-winning film “Licensed to Kill,” by Arthur Dong, in which incarcerated bias homicide offenders are interviewed will be included as well.

## **Does Intergroup Contact Reduce Prejudice Throughout the World?**

Thomas F. Pettigrew, University of California, USA

When groups interact, does prejudice decrease? Intergroup contact theory holds that five interrelated conditions are crucial: [1] equal status; [2] group interdependent efforts toward common goals; [3] high potential for cross-group friendship; [4] positive experiences that counter negative stereotypes; and [5] authority sanction. But these conditions may be neither necessary nor sufficient; they may simply facilitate improved intergroup relations. Contact can lead to positive outcomes even in situations that lack many of these conditions. A recent meta-analysis of more than 425 studies, 580 independent samples, 1,150 separate tests, and 190,000 subjects from 35 different nations supports these contentions. This extensive analysis covers groups of all types – including gays, the elderly, the physically disabled and the mentally ill. The present paper focuses on two concerns of special interest to the Academy: [1] contact between races, and cultural groups; and [2] contact that occurs through cross-cultural travel and student exchanges. The results indicate that contact between racial and cultural groups supports contact theory strongly – with a mean effect size that is equal to that of all groups combined. But cross-cultural travel and exchanges provide disappointingly small reductions in prejudice. The paper closes with a discussion of these findings.

## **Skin Color and Latinos in the United States: A Review**

<sup>1</sup>Frank F. Montalvo & <sup>2</sup>G. Edward Codina, <sup>1</sup>San Antonio, <sup>2</sup>Hispanic Association of Colleges and Universities, USA

The paper reviews the social and psychological consequences of Latino phenotypes, skin color and physical appearance, through extant empirical and ethnographic studies in the United States. The liberal race policies in Latin America affected Mexican American and Puerto Rican accommodation to the bipolar racial environment in America. Study results indicate that phenotype is correlated with life chances, acculturation and psychological impairment for individual Chicanos. Puerto Rican ethnographic studies suggest that they accommodated to the racial realities in segregated America as phenotype groups. Reasons for this difference are discussed. Lastly, the findings are examined in terms of three dynamic processes (acculturation, assimilation and phenotyping) that were conceptually modified to help explain individual adaptation to phenotyping, the process of assigning value, merit and psychic benefit to phenotypes.

## **Building Bridges With Cross-Cultural Analytical Tools**

Caroline White, The College of Saint Catherine, USA

Because of increased cultural diversity within the United States along with closer global connections, we can expect more contact with persons from many different cultures. Each of us needs to shift from an ethnocentric view to a multicultural perspective if we are to improve our intercultural relations and understanding when we interact with persons from other cultures. To help us accomplish this shift in perspective I propose three cross-cultural tools, which serve in the analysis of critical incidents. After explaining these three tools, I provide a critical incident for practice with these tools.

The first analytical tool deals with ten cultural variables to help determine a person's preferred cultural value orientation to a situation. I briefly explain the ten variables--Environment, Time, Action versus Essence, Communication, Space, Authority, Individualism versus Collectivism, Competition versus Cooperation, Structure, and Thinking. I focus on three key variables--environment, authority, communication, and then explain how the other variables often directly relate to how the person responds to these three. For example, regarding the environment persons feeling more in control of it are apt to focus on time, action, direct and informal communication, individualism, competition, flexible structure, and inductive thinking. They believe they can determine and influence situations. Whereas persons feeling more controlled than in control of their environment are apt to view time as flexible, the title and background of a person, formal communication, more public space, more power to authority, a collective and cooperative approach, a fixed structure, and deductive thinking in which they apply principles and theories. The ten variables are adaptations from Kluckhohn and Strodtbeck's Variations in Value Orientations and Brake's Doing Business Internationally: Workbook to Cross-Cultural Success.

The second tool proposes a format to describe a critical cross-cultural incident for the purpose of analysis to determine the cause of conflict. This tool is an adaptation from Brislin's Intercultural Interactions: A Practical Guide. The format focuses on an objective, nonjudgmental approach and tentative conclusions based upon the given details. The purpose of the description and analysis is not to arrive at an answer but rather to develop a process in which a person uses an open approach of discovery and analysis. Each situation is unique therefore the analysis and conclusion must also be unique. Persons and circumstances change. Many persons may feel comfortable moving in and out of different cultures. Thus they may change with the persons and circumstances involved.

The third analytical tool focuses on outcomes. Once we define a specific objective we can better address whatever may impinge upon our reaching it. Lee in his article "Cultural Analysis in Overseas Operations," in the Harvard Business Review, referred to this as applying Self Reference Criteria (SRC). What is the desired outcome, what criteria from oneself is influencing, what criteria of the other person is influencing, how can the complication be changed to arrive at the specific objective one wishes to achieve.

To conclude a critical incident dealing with management and workers provides practice analyzing the situation with these three cross-cultural tools. As we come to accept various possibilities we create a synergistic effect in which a multicultural perspective is of greater value than a single ethnic focus. We come to welcome interaction with persons from many cultures and to arrive at more dynamic solutions to situations.

## Development of the Chia Indirect Internal Control Scale (CIIC)

Linda J. Allred, Rosina C. Chia, and Rick Crandall, East Carolina University, USA.

In western, individualistic cultures, research on locus of control has traditionally viewed the source of internal control as residing within the self: the *direct* control of events in one's life through one's own efforts or abilities. In 1988, Chia proposed an *indirect* source for internal control in addition to direct internal control. People in collectivist cultures would be likely to view the self as part of an interdependent group rather than as an independent entity as would individuals from individualistic cultures. As a result, a person in a collectivist culture might feel internal control because of the resources available within the group network.

This report presents the development of a scale designed to measure this indirect source of internal control, the Chia Indirect Internal Control scale (CIIC). The scale is modeled after Levenson's IPC scale. We began with 42 items developed by the authors, designed to reflect our definition of the indirect internal control construct. These were administered to undergraduate student volunteers, along with Levenson's IPC and the Crowne Marlowe Social Desirability Scale. Using comparisons with the IPC and CM-SDS, as well as reliability and factor analyses, the set of items was reduced to 16 items. These items were administered to a second set of student volunteers, along with the IPC. Using the same techniques as above, the set was further reduced to 12 items, the CIIC. Reliability of the CIIC is .80. A subset of 8 items was administered to a random sample of over 1000 adults in a telephone survey. We will present intermediate results of the analyses as well as recent data on administrations of the scale, including correlations with IPC, factor analyses, and reliability analyses.

## **Canadian Forces Diversity Issues: Muddy Boots and Glass Ceilings**

Donna Winslow, Vrije Universiteit, The Netherlands

The Canadian Forces have introduced a large number of measures to fully integrate all social groups from the multicultural fabric of Canadian society. In this way, the Canadian Forces was among the first organizations to be fully bilingual and since 1985 has done away with barriers to homosexual and female participation in all job qualifications including combat. However, the question still remains as to the success of these programs in permitting not only integration but career advancement. This paper examines the question of "glass ceiling" and the ability and inability of minority groups to rise in the ranks of the Canadian Forces.

## **Diversity in the Netherlands' Armed Forces: Becoming More Colourful is a Hard Thing to do**

Joe Soeters, Royal Military Academy, The Netherlands

The Netherlands' Armed Forces - like various other western AVF's - are increasingly being confronted with understaffing due to recruitment and retention problems. Shortages amount up to 25 % of the available posts in platoons. There are several solutions to these problems, varying from doing less peace support operations to technological developments towards more men-machine-substitution. However, women and especially so called cultural minorities are underrepresented in the Dutch AVF. Hence, policies towards recruiting and retaining more members of these population groups in the Afs may offer substantial contributions to the solution of these problems. However, the lack of enthusiasm to join the Af's is striking, although differing among the various minority groups. This paper deals with the cultural gaps existing between the AVF's and these groups, and in addition it aims to offer ways to bridge these gaps.

## **Intercultural Knowledge Management in the German Army**

Stefan Kammhuber, University of Regensburg, Germany

The tasks for the German Army have expanded in the 90s. In former years the German Army was a purely defense army, now the soldiers participate in international UNO-, NATO- or OSCE missions all over the world. In former years the soldiers were trained to fight in a battle, now they also have to know how to negotiate with people from a different culture, to communicate the goals of their mission and to avoid any escalation of conflicts. Therefore the soldiers have to develop a high intercultural competence to cooperate in a culturally appropriate manner with the civilians of the host country and to collaborate effectively with soldiers from many different cultural regions all over the world. In a three year long project we developed an intercultural knowledge management system for the German Army, that includes developing army- oriented training materials and curricula, instructing the psychologists of the German Army in intercultural training methods and constructing an information gathering system regarding context specific intercultural information about a particular host country. The design of the intercultural learning environments were based on the theory of situated learning, in particular the Anchored Inquiry model developed by the Cognition and Technology Group at Vanderbilt University. In the session I want to present the research program, the development of training material and evaluation data.

## **About Pride and Desire: Images of Manhood Among Combat and Non-Combat Soldiers in Israel**

Liora Sion, Amsterdam School for Social Research, The Netherlands

This paper deals with images of masculinity in the Israeli military and their connection to changes in the overall society. In the last years changes in society as rise of individuality and materialism caused decline in the image of combat soldiers in comparison to non combat soldiers. Through analyzing the relationship between the two groups my aim is to understand what is 'masculine identity' and does the military allows only one possible model that serves his needs or can we speak about several models of masculinity that can complete, contradict and even subvert under each other? In this presentation I would like to answer these questions by focusing on two central masculine images in the IDF infantry combat soldiers who traditionally present the 'correct' masculine image vis-à-vis soldiers who are engaged in clerical work, considered by some to be semi-feminine jobs. Through comparing and understanding these interrelations my aim is to reveal possible models of masculinity in the military and the ways in which they function and have changed over the years.

## **Multiple and Complex Ethnocultural Identities: What Are We Talking About and Why Should We Care?**

Bernardo M. Ferdman, Alliant University, USA

In this presentation, I will involve the members of the audience in an interactive process designed to discover and recover the multiple and complex nature of ethnocultural identity. Building on both the experiences of the moment and prior theory and research, I will make a case for the importance of reconceptualizing and extending traditional models of ethnic and cultural identity to incorporate more fluid and dynamic approaches. I will then connect these themes to current and future approaches for fostering positive intergroup relations. This will serve to set the stage for and introduce the rest of the presentations.

## **On Managing Majority Identity in Minority Worlds**

Robert C. Weigl, George Washington University, USA

The author draws on his own experiences as a Spanish-speaking Anglo interfacing with Latino immigrant populations in the U.S. to consider the significance of cultural identity for the majority interculturalist. Used sensitively, these experiences form a basis for increased empathy with minorities. In being perceived as an outgroup member and in experiencing "spoiled identity" first hand, the majority interventionist, paradoxically, is provided with a foundation for accurate role taking with the minority "other." Much of this process occurs through non-verbal behaviors, perception of phenotypic "majority" features, and stereotypes these automatically elicit. These processes may create a ceiling on benefits emerging from our intercultural experience, language learning, and cultivation of ethnorelativism. In this context, it is critical that we have detailed understanding of our own primary level culture and stimulus value for minority group members. The author will encourage audience members to focus and share their own experiences related to these themes.

## **Multiple and Complex Identities: Lessons Learned**

Rosita Albert, University of Minnesota, USA

I will talk about my personal history and how it shaped my interest in intercultural relations and my research and practice. I will attempt to derive from my history and experience some the implications for research and practice in intercultural relations, particularly with respect to intercultural perceptions. I grew up in Brazil of German and Romanian Jewish parents. My family's experience fleeing Hitler and pogroms in Eastern Europe had a profound influence in my desire to encourage understanding and valuing of people from other cultures. As a high school exchange student to the U.S., I became fascinated with the cultural differences between Brazil and the U.S., later between the U.S. and France, where I studied. This led me to change my major from chemistry to Sociology and to get a Ph.D. in Social Psychology at Michigan, where my first advisor was Herbert Kelman. I met Harry Triandis at a SIETAR meeting and we wrote a joint proposal to develop intercultural training materials for Anglo/Latino interactions. I directed that project, have conducted intercultural research, taught and done consulting on cultural differences and on intercultural training ever since. I am currently at the University of Minnesota where I lead the pioneering Intercultural Communication Program. My research and training focus on the development of intercultural sensitization programs, particularly the Intercultural Sensitizer, and on intercultural interactions involving North Americans and Brazilians, other Latinos/Latin Americans, and Asians.

## **Thinking Dialectically about Multiple Identities**

Thomas K. Nakayama, Judith N. Martin, Arizona State University, USA

Using a dialectical framework, we explore ways that our identities are shaped by and made multiple through various kinds of relationships, for example, diaspora, history, and location. Using our own experiences, we propose destabilizing the notion of fixed identities as one way to enter the discussion on multiple identities. We also explore the implications of and possibilities of thinking dialectically for intercultural research in pluralistic societies.

## **The Measurement of Racial and Ethnic Identity**

Cookie White Stephan, Walter G. Stephan, New Mexico State University, USA

In this paper we examine some conceptual and methodological problems associated with the measurement of racial and ethnic identity. We discuss the initial use of racial terms, examine early racial classification systems and the bases for these systems. We then consider the characteristics of racial and ethnic identity and address common problems of ethnic classification today. We argue for a classification system based on self-identification, and we review some current self-identity measures.

## **Intercultural Identity: A Dynamic and Developmental Perspective**

Young Y. Kim, University of Oklahoma, USA

I will first critique the empirical and practical viability of the conventional, categorical, static conceptions of cultural, bicultural, and multicultural identity. I will then make a case for an alternative approach that highlights the dynamic and evolving nature of a person's psychological and communicative relationship to an ethnically/culturally heterogeneous social environment. At the core of this approach is the concept of "intercultural identity"—an "achieved" (vs. "ascribed") self-other orientation that, at once, embraces and transcends group categories.

## **Multiple and Complex Ethnocultural Identities in Plural Societies: Implications for Intergroup Relations.**

Paul Pedersen, University of Alabama, USA

In 2000, for the first time, the U.S. Census permitted individuals to choose more than one racial category, and also categorized respondents based on self-identification. In an increasingly multicultural world in which groups are in constant contact, more and more people have developed ethnic and cultural identities that are not easily categorized or quantified. Often, these identities are in flux, and may shift as a function of social context, the individual's geographic location, or individual and group-level experiences and events. Who I am, why I am who I am, and the implications of the answers to these questions for intergroup relations are no longer straightforward in the way implicit in so many theories of intergroup and intercultural relations.

**An International Survey of Behavior and Emotional Problems Among Clinic and Nonclinic Children of the African Diaspora: Parent and Teacher Reports for African American and Jamaican Children ages 6 to 11**

Michael C. Lambert, Michigan State University, USA

Behavioral and emotional problems Black children present may vary according to societal influences. Informants' thresholds for awareness of children's problems and their ratings of such problems are also subject to societal influences. Studies on Black children of similar heritage residing in different nations with distinct customs and challenges can address environmental factors associated with their problems and informants' ratings of such problems. There have been few international comparisons of problems reported for Black children. Focusing on Black referred and nonreferred children ages 6 to 11 from Jamaica and the United States, this study used the Child Behavior Checklist (CBCL) parent- and teacher- report forms to survey the parents and teachers of 681 and 566 children respectively. ANCOVAs revealed similar problem rates across African American and Jamaican children for teacher- and parent-reports considered separately. Parents' ratings unquestionably discriminated referral status for most CBCL dimensions, but the results for teacher reports were less clear. The findings suggest that differential thresholds for awareness of children's problems may strongly influence informants' ratings of Black children.

## **Korean Diaspora and Ethnicity from Global Perspectives: Koreans in China, Japan, the CIS, and the United States**

In-Jin Yoon, Korea University, Korea

As of January, 1999, 5.6 million Koreans were estimated to live in 140 countries around the world (Overseas Koreans Foundation, 1999). This number accounts for 8 percent of the total combined population of South and North Korea. Regionally, they are concentrated in four super-powers of the world: China (2,043,578), the U.S. (2,057,546), Japan (660,214), and the CIS (486,857). The Korean Diaspora was an unintended consequence of the unfortunate history of modern Korea. In consequence of the Diaspora, however, Korea now has invaluable pool of manpower worldwide and has competitive edge over other countries in globalization.

Despite its relatively short history, which began around the mid-19th century, the Korean Diaspora is full of challenges and responses in various settings. For simplicity, we can divide the Korean Diaspora into four periods. The first period is from the 1860s to 1910 (the year Korea was annexed to Japan), when farmers and laborers crossed the border to China, Russia, and Hawaii to escape famine, poverty, and oppression by the rule class. The second period is between 1910 and 1945 (the year Korea restored its independence from Japanese colonial rule), when farmers and laborers, who were deprived of land and means of production, went to Japan to fill labor shortage of the wartime Japan. Also during this period, political refugees and activists went to China, Russia, and the United States to carry out the independence movement against the Japanese. The third period is from 1945 to 1962 (the year the South Korean government established an emigration policy), when students, war orphans and children of mixed parentage, and wives of U.S. military servicemen came to the United States for the purpose of study abroad, adoption, and family reunion, respectively. The fourth period is from 1962 to the present. In 1962 the South Korean government initiated group emigration and contract emigration to Latin America, Western Europe, Middle East, and the North America. Especially, the change in U.S. immigration policy in 1965, which abolished the national origins system that had discriminated against people of non-Northern and Western European origin, opened door to Korean immigrants who came to the United States in large numbers in search of better economic and educational opportunities. Highly-educated and middle-class people actively participated in the post-1965 immigration to the United States.

As such, each wave of Korean immigrants was caused by different factors in Korea and host countries, and motivations and characteristics of Korean immigrants in each period were substantially different. Thus, Koreans are one of rare cases that allow students of race and ethnic relations to investigate how immigrants, countries of origin and destination, and timing of immigration interact with each other to influence the ways immigrants and their descendants adapt to new environments.

In this paper, I will compare the history of migration, settlement patterns, race and ethnic relations, and ethnic identity and attachment of Koreans in China, Japan, the CIS, and the United States. The main goal is to investigate how the nature of Korean ethnicity is shaped by political, economic, social, and cultural conditions of the host societies where Koreans find themselves.

## **The Psychosocial Adaptation of the Irish in S.E. England and the Development of the Trinity Acculturation Scale (TAS)**

Michael J. Curran , Trinity College, Ireland

This study explores the applicability of J.W. Berry's four factor model of acculturation as measured by the Trinity Acculturation Scale (TAS) among a sample of the Irish Diaspora in Britain. It also examines whether such a four factor model could predict psychological well-being as measured by the General Health Questionnaire (GHQ-12). 35 psychology students rated the content validity of items. In Study Two 322 Irish people from a self selected cohort who resided in England, completed a short questionnaire. Analysis of data took the form of Cronbach's alpha, bivariate correlations, confirmatory factor analysis and multiple regressions. GHQ-12 scores were associated with TAS scores; specifically those strongly endorsing Integration as an acculturation strategy reported the fewest mental health problems, while strong endorsement of Marginalisation was associated with poor mental health. Berry's proposed four factor structure was supported by these data.

## **The Influence of Culture on Discussible Topics and Acceptable Behaviors Among Students and Lectures From a Range of Cultures at a New Zealand University**

Josephine Ellis, Auckland University of Technology, New Zealand

A questionnaire study of 486 students from a range of programmes at a New Zealand university investigated the cultural differences in acceptable conversation topics and behaviours. Intercultural research is of increasing significance in New Zealand which has a unique bicultural identity based on the Treaty of Waitangi signed in 1840 between NZ

Māori and the British Crown, combined with a rapidly changing cultural balance as a result of recent migration from non-traditional sources, particularly Asia. The variables of gender, age and degree of acculturation were also studied. Specific samples of New Zealand Māori, New Zealand Pakeha, and Pasifika were targetted, alongside the general student body, which included 42 cultures in the sample.

Three contexts were investigated: a female friend of the same culture, a male friend of the same culture, and a classroom group of mixed genders and cultures. The students ranked the likelihood of their discussing 25 topics, or exhibiting five behaviours, on a 7 point Likert-type scale.

Significant differences were found for gender in all contexts, though the degree of difference varied between cultures. Females were generally more open than males in both friendship contexts, but less open in the group context. There was some gender/culture interaction to a male friend. Age had a negative effect on disclosure, and acculturation a positive effect.

Analysis of Variance (ANOVA) identified significant between-group differences for the five major cultural groupings of NZ Māori, NZ Pakeha, Pasifika, Chinese and Indian in overall disclosure to a male or female friend, but not to the group. Some individual differences for the questionnaire topics between NZ Māori, NZ Pakeha and Pasifika were identified, but a pattern of being similar to each other, and different from

the Chinese and Indian student samples was observed. Caution is necessary with interpretation of results from immigrant cultures due to varying degrees of acculturation. There is a need for further investigation of the development of the South Pacific culture of New Zealand, including the major bicultural strands of NZ Maori and NZ

Pakeha as well as the related cultures of the Pasifika people. The emergence of a unique New Zealand culture, including the bicultural strands of NZ Maori plus NZ Pakeha and Pasifika is proposed.

Difficulties encountered in this study with obtaining subjects from different cultures indicate that multicultural studies are best carried out by a team of researchers of equal standing drawn from the relevant cultures.

## **Education in People's Republic of China and its Impact on the Individuals: Cultural Analysis of Educational Practice, Conversion, and Identity**

Mika Yamashita, Lesley College, USA

From September 1999 to December 1999, guided by the question "How Chinese immigrants who were educated in the PRC see their past education," I conducted ethnographic research in Boston. My main cultural consultants were three Chinese professionals who had acquired their undergraduate degree in the PRC and had immigrated to the U.S. Since my cultural consultants had already finished their education, their experiences of schooling were discussed as memories of schooling while their current lives were discussed in terms of current issues.

The evaluation of their educational experiences and their lives were analyzed by employing thick description and interpretation. How these individuals were making sense of their lives and how they came to make sense in that way were examined.

The first part of the paper explores how "competition," which was voiced by my two cultural consultants as their strongest memory of schooling, had been practiced in schools. The meaning of educational practices, homeroom teachers, friends, and school events, as well as the relation between school practices and national policy were analyzed. The analysis elucidated how students, teachers, and schools legitimized the meaning of "competition." The educational practices seemed to have reinforced the notion of competition. In addition, how one cultural consultant had come to evaluate her education differently was explored. It demonstrated that the same artifact could be interpreted differently according to the individual's socioeconomic level, location, exposure to information, and interaction with others.

The second part of the paper explores the current identities of cultural consultants in relation to conversion to Christianity. Interviews with my cultural consultants elucidated how differently they interpreted their conversion to Christianity, as well as how their self-defined identity was continually challenged in their everyday lives.

A reflective ethnography was taken as my standpoint as a researcher. My ethnographic research experiences were examined from the following two points: what was my identity in the field and what was the location of the confrontation of the cultural consultants' subjectivity and mine in the field site regarding the notion of religion. "Being a foreigner" emerged as a shared experience of my cultural consultants who were negotiating with the environment to construct transnational identities.

## **Ethnicity and University Administration in Nigeria**

Andrew A. Mogaji, University of Lagos, Nigeria

The study was aimed at investigating the effect of ethnicity on university administration. Data were collected from 2400 subjects consisting of 1800 males and 600 females drawn from the three formerly historically ethno-regional universities(now federal universities) in Nigeria. The sample included both academic and administrative members of staff of the universities. Analysing the data with a 3x2x2 ANOVA (factorial design), the results indicate that ethnicity and gender discrimination were perceived as factors affecting the subjects' job satisfaction, involvement and commitment to the development of their universities. The phenomenon of ethnic balancing and negotiation is recommended and should be directed at improving them management efficiency of institutions of higher learning for the purpose of breaking ethnic boundaries and cultural barriers that may serve as obstacles to national integration and overall national development. The findings of this study have implications for inter-ethnic relations and peaceful coexistence that may bring about national unity in a multi-cultural society.

## **Expatriates: Their Selection, Their Worries and Their Success**

Convener: Jan Pieter van Oudenhoven, University of Groningen, The Netherlands

### **Papers:**

1. Dan Landis, University of Mississippi, USA: **Using Culture Assimilators for Training of Expatriates**
2. Jan Pieter van Oudenhoven, University of Groningen, The Netherlands: **What's Important to be a Successful Expatriate? A Study Among Expatriates of a Big International Dutch Company.**
3. Jennifer Jones-Corley, Penn State University, USA: **Linguistic and Communicative Frames of Expatriates' Spouses.**
4. Karen van Oudenhoven-van der Zee, University of Groningen, The Netherlands: **Measuring Multicultural Effectiveness; the Multicultural Personality Questionnaire.**

In today's global business environment, executive work is becoming more international in orientation. Increasingly, employees have to be able to operate within foreign cultures. It is not easy to leave one's familiar surroundings - often with spouse and children - to start a new life in a different culture and to perform effectively within a work environment with different norms and rules. Taking into account the many difficulties expatriates have to face with, both in their work and in their social lives, it is not surprising that failure rates are high. Expatriates themselves mention family situation and insufficient relational skills as the main cause of their failure. Regarding these high costs, it is surprising that few attempts have been made to design sound selection methods aimed at predicting success of expatriates. Most procedures are still focused upon strictly professional-technical dimensions of the job in addition to earlier experience (Kealy, 1996). There is growing evidence however, that psychosocial skills are of central importance to the success of international employees.

This symposium will focus on the selection and training of expatriates, the position of expatriates' spouses, and the factors that determine their success and failure.

## **Cross-Cultural Perspectives on Cooperation in the Middle East**

Tamar Ginossar, University of New Mexico, USA

Previous studies have focused on process difficulties in intercultural cooperation, but have not examined participants' perceptions. The current study explored cross-cultural perspectives on a key communicative process: cooperation. Individuals from four different Middle Eastern cultures who participated in inter-cultural cooperation were interviewed. Interviewees were Israeli- Arabs, Israeli-Jews, Jordanians, and Palestinians. Participants explained the meaning they assigned to "cooperation." They described their expectations from others and themselves in cooperation, and their experiences in inter-cultural cooperation. Findings revealed that a shared definition of "cooperation" emerged; participants from different cultures described cooperation in similar ways. However, participants' expectations from themselves and others varied. While some emphasized content goals, others focused on relational goals as detrimental to successful cooperation. Participants described process difficulties in achieving cooperation in the Middle East, but many expressed a sense of accomplishment and hopefulness that characterized these experiences.

## **The Cultural Body: American and Italian Perspectives on the Feeling of Culture**

Milton J. Bennett<sup>1</sup>, Ida Castiglioni<sup>2</sup>, <sup>1</sup>The Intercultural Communication Institute, USA,  
<sup>2</sup>University of Milano, Italy

We assume that the “feeling for the whole” is an ineluctable part of communication and perception and that it manifests mainly through our “bodyhood”. Our bodyhood is the whole of our lived experience, which can be arbitrarily divided into our particular evolved physical structure and our particular personality, both of which exist in a particular socio/cultural context. For the purposes of discussing ethnocentrism, we will focus on the cultural aspect of our bodyhood. A major tenant of developmental intercultural theory is that “cultural self-awareness” is crucial for the development of intercultural sensitivity and competence. We now see that such self awareness must include, at least in part, our culturally-constructed physical responses and the meaning we give to them. With awareness of the *cultural body*, we can sense the Self as “appropriate” in familiar situations and also sense our resistance to the unfamiliar. Conversely, successful intercultural adaptation involves the ability to feel the cultural appropriateness of an alien behavior before it is enacted. For these reasons, the cultural body should be a focus of analytical exploration and empirical research in the intercultural field. Further, concepts and exercises leading to greater awareness of the cultural body should be incorporated into intercultural education and training.

## **Assessing the Damage: The Distortions Caused to Our Understanding of Collectivism by the Misapprehension that Japan Is a Collectivist Culture**

Stephen M. Ryan, Eichi (Sapientia) University, Japan

For the past two decades, as surely as Individualism-Collectivism has been the dominant paradigm in the interpretation of cross-cultural variation in behaviour, it is Japan which has dominated our understanding of collectivism. Theory-driven researchers looking for a country which they can use to operationalise collectivism have used Japan more than any other country (Ryan, 1998). Empirically-driven researchers looking for explanations for variance in data sets including Japanese data have seized upon Individualism-Collectivism with similar alacrity. As a result, much of our understanding of collectivism has been based upon Japanese patterns of behaviour, or, more specifically, the behaviour of Japanese university students.

Now, however, it has become clear that the reliance on data from Japanese university students was misguided. In his meta-analysis of 15 studies measuring Individualism-Collectivism among Japanese and US American university students, Matsumoto (2000) found that 14 of them failed to support the standard view that Japanese students are more collectivist than US Americans and the 15th is of doubtful reliability. Takano & Osaka (1997, 2000) report similar results. Hofstede himself (1994) writes of the persistent myth that his data shows that Japan has a highly collectivist culture (in fact it ranks joint 22nd in Individualism out of the 53 countries and regions from which he collected data (Hofstede, 1991). Japanese voices have long been raised in complaint about the characterisation of their culture as collectivist (Hamaguchi & Kumon, 1982; Ito, 1992; Nebashi, 1997; Nishida, 1996; Uchida, 1997). Evidence has been offered of rampant individualism in Japanese society at large (Yamazaki, 1995), including a boom in the building of retirement homes. However, this paper limits itself to the claim that the Japanese university students who are the subjects of cross-cultural studies are often more individualist than the individualists with whom they are being compared.

After laying out the evidence for this claim, the main body of the paper analyses the use that has been made of studies in which collectivism is ascribed to Japanese respondents (usually university students), without any reliable validation of the ascription, to build up a picture of what collectivism is. If the ascription itself is invalid, then much of our understanding of collectivism is also faulty. A large number of studies on which claims about collectivism are based are scrutinised in an attempt to assess the damage caused to our perspective on intercultural relations by the hasty equation of Japanese behaviour and collectivist behaviour.

The paper serves as a cautionary tale, not only of the dangers of ascribing psychological constructs without testing, but also of the perils involved in relying too heavily on data from any one country in seeking to understand intercultural differences.

## **The Social Perception of Ethnic Relations in Hong Kong**

Ellen Kneehans<sup>1</sup>, Barry Sautman<sup>2</sup>, <sup>1</sup>University of Leipzig, Germany,

<sup>2</sup>Hong Kong University of Science & Technology, Hong Kong, SAR

The question of whether ethnic discrimination exists in Hong Kong Special Administrative Region (SAR) of China has been hotly debated in recent years. The Hong Kong government contends that there is no substantial discrimination in the SAR, while minority organizations argue that discrimination is pervasive. As a contribution to this discourse, telephone surveys of 500 Hong Kong ethnic Chinese, and 250-person samples of Indians and Mainland Chinese living in Hong Kong were conducted. The results are discussed as to a framework of attitude models (e.g. Rosenberg & Hovland, 1960) and inter-group theories (e.g. realistic group conflict theory; Le Vine & Campbell, 1972). Implications of the findings for public policy are also adumbrated.

## **Howell Heflin: An Affirmation of America**

Clara Ruth Hayman, Alabama, USA

Howell Thomas Heflin was born June 19, 1921, the son of a Methodist minister and the nephew of racist, bigoted, flamboyant J. Thomas "CottonTom" Heflin, U.S. Senator. Though Heflin grew up among those who believed in the "Southern Way of Life," there was nothing ordinary about his family, his growing-up years, or his adult life. Even in the midst of the "Old South" attitudes, he was reared in the atmosphere of maintaining the character of the good Heflin name and of service to country and community. He exemplified these positive traits by enlisting in the Marine Corps during World War II and receiving the Silver Star, obtaining a law degree and gaining the reputation of the "Perry Mason of North Alabama", serving six years as Alabama's Chief Justice, and serving eighteen years in the U.S. Senate.

How did this "son of the South" gain the reputation as a progressive and a fighter for civil rights? How did this man, whose mother was along-time member of the United Daughters of the Confederacy, speak out against and sway the Senate in voting against granting the UDC a special treatment patent? How did he support Alabama blacks and yet receive white support in political elections? This paper explores the journey of Senator Heflin and his impact not only on Alabama but the nation as a whole. It looks at how Heflin's reputation for fairness and honesty awarded him political victory. His story counters the cynicism engendered by the heavy-handed partisanship and hypocrisy of many politicians today. His beliefs and his works truly exemplify an affirmation of America, and as Senator Paul Wellstone of Minnesota stated, "He is the alternative to cynicism. He is hope. And he is honor."

## **Taking Out-group's Perspective when Explaining Positive and Negative Behavior**

Ivars Austers, Stockholm University, Sweden

A total of 251 Latvian and Russian schoolteachers explained positive and negative behaviors from one's own perspective and from the perspective of an ethnic out-group member on four causal dimensions: locus, stability, controllability, and globality. The results of the present study point to the ability of schoolteachers to produce the attributional pattern commonly found in studies using the direct perspective of judgment (Hewstone, 1990), when they are asked to take perspective of the ethnic out-group. The attributions from the direct perspective only partly confirmed the commonly found pattern. The results suggest that different ethnic groups within society negotiate their identity, and that there is a need to explain behaviors in generally positive terms. Positive characteristics come into the foreground, if the in-group is expected to be benevolent. When it comes to taking the out-group's perspective, the object (out-group actor) is seen as behaving in line with his or her interests or dispositions. What one thinks to be important for out-group members, is to have positive (and benevolent) representation of their group. And that was what the results showed: attributions from both perspectives not only made it possible to consider both real and imagined in-groups as more benevolent than real or imagined out-groups, but also did not derogate these out-groups.

## **The Theory and Practice on Minority Nationalities in China**

D. Ray Heisey, Kent State University, USA

This paper describes the current grouping of ethnic nationalities in China by identifying them as to geography, language, and culture. It presents the official government policy on the 55 minority nationalities since the founding of the People's Republic in 1949 and examines the public statements of the political leaders since then. Examples of the success and problems of the policy in practice are also provided. This perspective is from a Western interpretation of the documents.

## **A Chinese National Looks at Relations with Ethnic Nationalities**

Shijie Guan, Peking University, PRC

This paper presents the viewpoint and analysis of the government's policy on minority nationalities from the perspective of a Chinese national who has lived through the period of this policy in practice and who is an expert in the history of intercultural relations in China. He provides an examination of the literature on this subject, including the characteristics of the Chinese culture for living with and absorbing different cultures and minorities in a multinational society.

## **Two Chinese Minority Nationalities Look at Relations with Ethnic Nationalities**

Liping Peng, Nanji Hua, Peking University, PRC

This paper consists of two sections, the first presenting the personal viewpoint and experience of a Miao Nationality graduate student studying communication and the second presenting the personal viewpoint and experience of a Korean Nationality graduate student studying communication. They each describe their own nationality's cultural characteristics and history of relations with the central government's policy of respecting and encouraging the development of the minority nationalities. The presentation will include visual representations, as well, from their own cultures.

## **Ethics and Cultural Differences in International Organizations: A Conceptual Framework**

Robert van Es, University of Amsterdam, The Netherlands

International organizations grow in number and influence. They are central actors in dealing with cultural differences and international ethics. To develop a fitting practical theory we must start with the three basic concepts and their relatedness: ethics, culture and organizations. The basic question of this paper is: What is an adequate conceptual framework to study (and handle) ethics and cultural differences in international organizations?

### **Cultures and organizations**

Four perspectives on the relation between cultures and organizations are distinguished. On the level of the most general perspective the research results of Geert Hofstede and (more recent) Fons Trompenaars are well known and influential. However, the research has important limitations.

### **Cultures and Ethics**

The relatedness of "cultures", "ethnicity", and "ethics". The limitations of western ethics: the notion of the embodied moral actor, the western bias, and the white male dominance, stand in need of correction. Is a universal ethics Possible? Gilbert Harman and John Cook on moral relativism. The case of human rights in China (Chad Hansen) leads us to the need for moral interaction-theories.

### **Moral Interaction 1: Descending the Kantian Tower**

The discourse ethics of Jurgen Habermas: interactionism.

Discourse ethics in discussion according to Sheila Benhabib and Janna Thompson

Cross cultural demands: Miller and Bersoff, Kwasi Wiredu.

### **Moral Interaction 2: Cross Cultural Moral Interaction**

Negotiation Ethics: Martin Benjamin, Robert Van Es.

Conversation and Dialogue: Pearce & Littlejohn, Richard Nielsen.

Gathering elements for a conceptual framework.

**Conclusion:** Outline of an adequate conceptual framework to study ethics and cultural differences in international organizations.

## **Ethical Attitudes of American and Ukrainian Business Professionals**

Olena Vynoslavska, National Technical University, Ukraine

Business in the Ukraine is rather new but vital field of training specialists for the national economy of the young independent state that greatly needs highly qualified specialists able to manage various and complex tasks of market economy and to participate in the international cooperation. Such training programs include not only basic subject but also studied of business ethics regulations. But cooperation might be successful not only on condition that you behave courteously. This is the simplest level of communication. In relations with business partners, including foreign ones, the attitude of participants is often the most important factor in determining their success. And it is the second, more complex level which should be considered to form Ukrainian businessmen psychological preparedness to keep moral and legal norms in the process of cooperation with business partners. And it is the most important factor of the international economic relations in the Ukraine that proved to be deprived of a proper attention in the process of training specialists for business activities.

Being at Baylor University, Hankamer School of Business (Waco, Texas, U.S.A.) according to the Regional Scholar Exchange Program (RSEP-98) I have studied the problems of business ethics education. My primary research advisor Justin G. Longenecker and host advisor Joseph A. McKinney showed me their article "Ethical Attitudes of Students and Business Professionals: A Study of Moral Reasoning". They gave me the questionnaire that was used in this article and proposed to apply it to Ukrainian business professionals.

To discover the ethical perceptions of the business community in the U. S. A., a questionnaire was sent to a broad cross section of business managers and other professionals. This same questionnaire was later administered to Ukrainian business professionals during realization of our project. The heart of the questionnaire was comprised of sixteen situations, each involving an ethical dilemma. The respondent was asked to circle a number from one to seven, with one being "never acceptable" and seven being "always acceptable". Space was provided for comments. The comments proved to be the most illuminating data of all, because they indicated why persons answered as they did.

We compared the data that were obtained in the U.S.A. and the Ukraine. As a result of this comparative analysis we have the new knowledge about the similar and different ethical attitudes of Ukrainian and American business professionals.

The study of business leaders ethical perception in the Ukraine broaden the research framework which is limited to business respondents within the U.S.A. This study clarifies the ethics most important issues to pay attention to in business ethics education in Ukrainian universities. It will be helpful for the American side too. It determines the aspects of business ethics that are the priorities for the Ukrainian Businessmen. The findings will contribute to the developing of the international perspective on the ethical behavior in business life.

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## **Establishing Rapport: Cultural Diversity and Approaches to Business Communications in New Zealand**

Jane Holst-Larkin, Manukau Institute of Technology, New Zealand

Auckland, New Zealand, is the city with the largest population of Polynesian peoples in the world. Not only are the indigenous Maori attracted in large numbers to the city by employment and business opportunities, but thousands of immigrants from the Pacific Island groups arrive every year to settle.

Within this so-called Polynesian group, however, there are also differences and even tensions. Pacific peoples have usually been educated in both their own language and English, and as recent immigrants, are still secure in the knowledge and practice of their traditions. The Maori population, on the other hand, after a century of accommodating European values, are only now pulling back from the brink of assimilation. Te reo Maori (the Maori language) is spoken by only a small percentage and on rare occasions. The language has consequently had little opportunity to cope with modern circumstances. Maori pride is reasserting itself, but some still feel disinherited. The Maori renaissance is, however, further empowered by greater financial independence, as the New Zealand Government recompenses tribes for land previously unlawfully confiscated. Large financial settlements have been invested into Maori business interests.

Increasingly involved in business transactions now, both Maori and Pacific peoples are evolving their own styles of business communication. This is particularly true since the ease of communication afforded by the email message. Today in business, more individuals are responsible for their own communications, and more attention is paid to getting the message across, less to grammatically correct and accurate language use. This has allowed a more spontaneous type of communication, with consequently more freedom of individual expression.

National characteristics of communication style accordingly present themselves more easily in this environment. Particularly what emerges is differing perspectives on what constitutes optimal conditions for rewarding business transactions. In contrast to the European model of direct, to-the-point business communications which favor economy of style, the Polynesian message is more likely to use a discursive style, reasoning by analogy, references to the past and cultural allusions to establish rapport. Group values predominate over those of the individual.

This paper examines samples of business communications - letters and emails - from New Zealand Maori, New Zealand Pakeha (European) and Pacific Island writers and compares and contrasts their approach, organisation and priorities in imparting business information. New Zealand and the world needs to become more psychoculturally adaptive to business messages from many different places of origin and varied perspectives. I hope this paper will generate further discussion on race, ethnicity and intercultural relations - the theme of this conference in Oxford, Mississippi.

## State and Minority in Israel: The Case of an Ethnic State and the Predicament of the Minority

As' ad Ghanem, University of Haifa, Israel

The topic of Israeli identity is one of present-day Israeli society's most cardinal and pressing issues, all the more so since Israel has been declared in its Proclamation of Independence as a **Jewish State**, viz. a state for the Jewish people in and outside of Israel. Israel's population is comprised of the Jewish majority (79%) and the Arab minority (21%). The Paper deals with this ethnic division and the debate over democracy in Israel.

It deals with the problem how should Israel be defined with regard to the democracy-ethnic affiliation nexus. It dwells on the debate raging in this respect between those presenting it as a consociational democracy", those who consider it to be a liberal democracy, and those who define it as an "ethnic democracy, that balances the ethnic and democratic components in its dealings with its Arab-Palestinian citizens.

The Paper maintains that Israel, like several other countries is NOT a democracy owing to the ethnic preference it shows for the Jews. It argues that Israel is a textbook example of an Ethnic state, applying sophisticated policies of exclusion and discrimination towards the Arab minority. It claims that although it invites the Arab citizens to participate in its life, under no circumstances does it offer them equality. Rather, Jewish superiority is maintained in all fields and the Jewish majority is granted preference symbolically, structurally and practically.

The Paper focuses on the insistence of the Arab minority that a change is instigated in the ethnic Jewish-Zionist character of the State, so as to turn it into the State of all its citizens while granting the Arab minority a collective status similar to that enjoyed by the Jews.

It dwells on the fact that these demands are extremely revolutionary given the ethnic character of the State and the current state of mind of the Jewish majority which supports the discrimination against the Arab minority.

The Paper argues that the Arab minority is pushed into an inevitable existential predicament, and the State is confronted by a multi-dimensional crisis.

## **The Peculiarities of Israel's Democracy: Theoretical and Practical Implications for Jewish-Arab Relations**

Ahmad H. Sa'di, Ben Gurion University of the Negev, Israel

The Paper deals with Jewish-Arabs relations in today's Israel.

It opens with the statement that up to the present many social scientists continue to consider Israel as a "normal" Western democracy. It goes on to draw attention to the fact that the subtle debate on the Israeli regime was partially disturbed following the publication in 1990 of Prof. S. Smootha's model of "ethnic democracy". The Paper reiterates that Israel was considered a liberal democracy and the Jewish nature of the State was either played down or considered a non-issue. It goes on to point to the fact that recent criticism, which developed in response to Smootha's model, tended to universalise the Israeli case, or highlight some normative dilemmas and contradictions inherent in the Israeli regime.

The presentation aims to go beyond the current debate by exploring the special history of the Israeli case. It claims that in Israel the democratic principles and practices were not the culmination of a liberalization process, as happened in the West; rather, democratic practices were imposed independently of any process of liberalization. The result has been an inverted reality, which is composed of "developed" democratic practices and "underdeveloped" liberal principles.

It goes on to maintain that consequently, the demands of the Palestinian minority, for example, focused on CIVIC and LEGAL rather than POLITICAL rights. This has resulted in a duality in the legal code, where there are laws designated for Jews and laws designated for Arabs.

Overall, the presentation aims to highlight the deep contradictions in the Israeli case rather than covering them under one form of abstraction or another.

## **The Arab-Jewish Cleavage in Israel: Can the Education Sytstem Mediate and Improve Intergroup Relations?**

Dan Soen, College of Judea & Samaria & Ha'Kibbutzim College of Education, Israel

The starting point of the Paper is the fact that Israel is a binational, multicultural and multiethnic society, with Jews constituting in 2000 something around 79% of the population and Arabs - about 21% of the population. It goes on to explain that the cleavage between these two sectors is both political as well as social and cultural. This fact has severe repercussions in as much as the Israeli collective identity is concerned. In the model of collective identity one usually distinguishes three component layers: the formal-legal, the political and the socio-cultural. All these component layers, the Paper maintains, complicate crystallization of a common Jewish-Arab collective identity. Rather, it is often claimed that Israel is encumbered by two separate collective identities which are at loggerheads.

And yet, the dominant Jewish Majority has committed itself since the Declaration of Independence in May 1948 to DEMOCRACY, i.e. to equality for all the segments of the population. The Jewish majority also pledged to safeguard the minority's rights.

The Paper analyzes the negative stereotypes and negative attitudes prevailing among the majority Jewish component of the population against the Arab minority. It stresses the fact that research points out to the fact that Jewish children acquire the negative concept of the Arab very early and begin to attribute to him unidimensional characteristics.

It moves on to evaluate how well has the system of formal education managed to tackle the problem of innate intolerance and negative stereotyping typical of the majority group in its relations with the minority group. It discusses the means by which youth of conflicting nationalities are ostensibly taught to live together in Israel with mutual understanding and respect.

It takes the view that the intellectual approach (i.e. learning about the other group and culture) is the optimal model to promote understanding. It therefor moves on to content-analysis of a sample of Readers used in Jewish elementary schools in the 1990's. The Paper reaches the conclusion that the Ministry of Education failed in its duty to try and foster at least a common CIVIL identity uniting Jews and Arabs living in Israel.

## **Dynamics of Change in the Formation of the Israeli Arab Palestinian Identity**

Alexander Bligh, College of Judea & Samaria, Israel

A significant minority of Arabs, Muslims and Christians, has lived in Israel since its establishment in 1948. Until 1966 abolition of the military regime over this population, it lived without any significant authentic leadership or any genuine channels of political expression. These conditions enabled the central government not to try and affect the Israeli Arab political sphere. The elimination of the military regime coupled with the June 1967 War confronted Arabs holding Israeli citizenship with their brothers in the territories formerly held by Jordan and Egypt. Basic issues of solidarity and identity as expressed by the leadership had to be confronted and settled. In a prolonged process they led to a new definition of relations between the Arab populations in Israel and the formerly mentioned territories, and hence new definitions of solidarity.

With a tradition of avoiding crucial decisions it is no wonder that the Israeli government continued to refrain from any intervention in these questions since no open crisis in Jewish-Arab relations forced such moves. It is of much more interest to note, as this Paper does, why it took so long for the population to develop its own authentic leadership and unique identity.

However, the developing undercurrents were expressed in the recent riots confronting Jews and Arabs in Israel and the public activities of the Arab leadership. The Israeli-Palestinian peace process uncovered the newly acquired position of the Israeli Arabs as holding a new kind of identity, one which is still emerging: Palestinian living in Israel, apparently loyal to the State of Israel, but emotionally and politically fully loyal and committed to their Palestinian identity and brothers. That emerging duality between having Palestinian and Israeli identities and loyalties is the topic of this Paper.

## **Moments of Dialogue in Encounters Between Jewish and Palestinian Israelis**

Shoshana Steinberg, Ben Gurion University of the Negev, Israel

The Paper concentrates on the development of a dialogue in encounters between the two major conflicting ethnic groups in Israel : Jews and Arabs.

Development is defined as a change in the quality of the discourse, which is taken as a sign of a shift in the way the individual perceives himself, the OTHER, and their relationship.

The quality of the discourse is defined by using a typology which has been constructed specially for the purpose of the study outlined in the Paper. It consists of seven categories constituting one axis. At one extreme one finds a lack of "meeting", i.e. each side concentrates on itself. The discourse is characterized by stereotypic views of the other. The participants do not listen to each other and view the other as an object for persuasion.

The opposite extreme is defined as "DIALOGIC MOMENT". It is characterized by mutuality, equality and willingness to listen - a moment of cognitive emotional understanding.

The instrument of classification described in the Paper has been devised in order to undertake an in-depth analysis of discussions between Jewish and Palestinian Israeli citizens in two workshops which took place over the course of two years at Ben Gurion University in Israel. The Paper denotes how it enables tracking the group process and identifying causes and situations which enhance **effective communication between groups in conflict**, as well as situations in which dialogue is blocked.

Elements of the instrument are discussed in the Paper in detail. Examples of dialogues arising in the encounters are similarly presented and analyzed.

**Domestic and International Intercultural Relations with Latinos and Latin Americans: State-of-the-Art Assessment, Lessons Learned, and Future Directions  
(Round Table Discussion)**

Rosita Albert<sup>1</sup> (Convener), Bernardo M. Ferdman<sup>2</sup>, Robert C. Weigl<sup>3</sup>, G. Edward Codina<sup>4</sup>,  
<sup>1</sup>University of Minnesota, USA, <sup>2</sup>Alliant University, USA, <sup>3</sup>George Mason University, USA,  
<sup>4</sup>Hispanic Association of Colleges and Universities, USA

In a few short years Latinos will be the largest minority cultural group in the U.S.. At the same time, the population of Latin America (477 million) has surpassed that of North America (297 million), and Latin American countries are among the U.S. and Europe's largest trading partners.

Yet, Latinos (persons of Latin American origin in the U.S.) as well as Latin Americans are largely invisible, and their cultures are largely unknown to North or Anglo-Americans. This round table discussion will focus on the following:

- 1) What have we learned so far about intercultural relations involving Latinos and Latin Americans both in the U.S. and internationally?
- 2) What similarities and differences characterize approaches to intercultural relations research and training involving Latinos/Latin Americans from those involving other ethnic and cultural groups? What are the unique features of work involving Latinos/Latin Americans?
- 3) What are the particularly important and challenging issues in research and training designed to improve intercultural relations between Latinos/Latin Americans and people from other cultures ?
- 4) What is know and what can we learn bout intercultural relations involving Latinos and other non mainstream minorities in the U.S.? About Latin Americans and Europeans? Latin Americans and Asians?
- 5) What directions in intercultural research and training involving relations between Latinos/Latin Americans and other cultural groups would be the most fruitful for us to pursue in the 21st Century?

This session will be highly interactive, so that we can share and learn from each other, as well as articulate issues and approaches which may be helpful in shaping our future research/training agendas.

## **Cultural Preferences, Values and Knowledge as a Social Identity Strategy: Ethnic Integration in Dutch High School Classes**

Lotte Vermeij, Utrecht University, The Netherlands

With the Dutch population becoming a multitude of ethnic groups, signs of mutual cultural influences between minority groups and the native majority can be seen. However, the processes behind cultural influence have not often been subjected to quantitative research.

Based on Contact Hypothesis it is expected that the proportion of members of 'another' ethnic group than a particular person, has a positive effect on this person's adoption of cultural knowledge, values and preferences associated with this 'other' ethnic group. By contrast, from Social Identity Theory it can be expected, that under certain circumstances (defined by the size of the groups present in a particular context and the status distribution between these groups), people are motivated to either strengthen or slacken their affiliation with a particular group. For example, it is expected that high status minority members show less adoption of cultural elements associated with the majority group than low status minority members. These and other hypotheses will be tested using data on cultural knowledge, values and preferences of 1521 Dutch high school students within in seventy-six school classes.

## **Cultural Darwinism and the March in the Balkans**

Edward C.P. Stewart , James K. Bruton, Washington D.C.,USA

### **The Great Fall of the Social Sciences**

The end of communism in Central and Eastern Europe in 1989 came as a complete surprise to social scientists, diplomats and everyone else. The lesson learned in Poland, Czechoslovakia and Hungary was that dissident movements had constructed bottom-up and parallel cultures that eventually succeeded in subverting communism in the name of "we, the people." World events following the fall registered a decline in political sovereignty and growth in cultural sovereignty as well as the outbreak of what can be called cultural wars in former Yugoslavia. In that country, Tito himself had compromised political sovereignty with cultural sovereignty in the 1974 constitution which devolved administrative, economic, social and some political authority from the central government to the six republics and two autonomous regions: this devolution led many Communist Party members over time to become "republicanized" and then "ethnicized." Thus single issue analyses - those of American social scientists in particular, such as top-down power, economics, and the omission of culture, simply failed to master historical events. The total failure to anticipate the fall, struck a severe blow at the social sciences and created a need for reform. The wars of Yugoslav dissolution alongside the peaceful triumphs in Central and Eastern Europe advanced the idea that culture constitutes the central social science in peace and in war.

I. The Cultural Trilogy is the first concept that we shall use to analyze culture defined as meaning and a way of life.

II. Nuclear Culture is the name selected to designate the culture or the human nature shared by all human beings.

III. Adaptation-Level Theory asserts that the construction of the adapted mind takes place in the process of perception.

IV. Cultural Darwinism refers to a mechanism of the brain based on the perception of pain, the emotion of fear and of anger and the predisposition to primal violence that adapt human beings to the environment mediating their survival.

V. Mechanism is an explanation of causation in cultural Darwinism that overlooks both "laws" of biology and "the unified mind."

VI. Sanctity of Life refers to the force of a universal belief in an exalted appreciation for the vitality of the organism.

VII. Perception of Risks of a population is the first step that must be taken from the perspective of nuclear culture and cultural Darwinism in order to build peace.

## **Some Myths, Stereotypes, Realities, and Challenges of “Latin” America**

José G. Vargas, University of Guadalajara, Mexico

The purpose of this paper is to analyze some of the structural, behavioral and procedural changes in Mexican organizations at the turn of the new millenium. Suddenly, after the opening of NAFTA, the accelerated pace of change in Mexican organizations are the result of implementing a more open and export oriented economic system which traditionally used to be inward looking. To demonstrate the effects of an environment characterized by complexity and uncertainty, after contrasting variables between a traditional bureaucratic or modern type of organizations and more postmodern, competitive advanced type of organizations operating in México, a model of organizations in transition is devised.

## **Cross-Cultural Experiential Learning in the Making of Educators Who Can Teach for Equity, Diversity and Global Interconnectedness**

Ken Cushner, Kent State University, USA

Changes in American society in general, and the field of teacher education specifically, have created the necessity of preparing teachers to teach for diversity and equity in an interconnected world. Advocated by the National Council for the Social Studies, the National Association of Multicultural Education, and other professional organizations in teacher education, multicultural education and global education has been conceptualized by leaders in various divisions of teacher education (e.g., the social studies for preservice teacher education, professional development programs, and K-12 practice in general).

One area of research that has received relatively little attention in teacher education is the effect of cross-cultural experiential education in developing teachers' knowledge, skills and efficacy so they are motivated and prepared to teach for equity, diversity and global interconnectedness. This session presents a study that has examined the transformative power and paradoxes of cross-cultural experiential education in the preparation of future teachers. This study looked at the impact of an international student teaching experience on teacher's current teaching practice. Since 1972, COST – the Consortium for Overseas Student Teaching, has been sending students overseas to complete their student teaching requirement. Former overseas student teachers who are presently teaching were surveyed using a short-answer response format.

The study examined how participants in the overseas teaching practicum have been influenced by the experience personally and professionally. Findings address Personal Growth, Perspective Taking, including a new understanding of one's own role and improved ability to interact and teach in diverse cultural settings, and Context Specific areas. The presentation will include a critique of the implications of the study for teacher education in general.

## **Cross-cultural comparison between the teaching conceptions held by the Chinese and Western teachers**

Gao Lingbiao, South China Normal University, PRC

This paper reported a research that focused on identifying the teaching conceptions of school physics teachers in Guangdong China applying both qualitative and quantitative approaches. Qualitative interviews included 18 teachers and the quantitative survey included 450 teachers. Five teaching conceptions and two higher order orientations were identified. The relationships between different categories of teaching conceptions and orientations were examined in both qualitative and quantitative ways which suggested a multiple-level model: the andconceptions could be covered by a higher order orientation to teaching labelled as the Cultivating orientation to teaching.

Comparison with previous studies in the Western context suggested that most of the teaching conceptions might be universe while some distinctions could be found between the teaching conceptions held by the Chinese and Western teachers: (a) one teaching conception held by Chinese teachers seemed to view students' exam performance as the most important indicator of good teaching and successful schooling while its parallel conception in the Western context attended to more general institutional standard; (b) two other teaching conceptions held by Chinese teachers seemed to combine classroom teaching with the cultivation of good learning attitudes and good conduct while their Western counterparts only related to facilitation of and interest to learning.

## **Social Construction of Meaning and Identity in the Frame of Globalization: An Analysis from the Media**

Miriam C. Aparicio, Universidad Nacional de Cuyo

There is a great deal of discussion about the role of cultural construction of meaning. The Theory of Hyphen (Huesmann-Eron), the Compass Theory (Groebel), the Social Learning Approach (Bandura), the Catharsis Theory and the Inhibition Theory (Feshbach) and the Theories of Reception (Ecco-Fabbri) were the referents for the research. The main aim, however, was to determine to what an extent decoding and interpretation of aggressive images from TV depended on existing traditions and conventions ("national ethos", "social basic personality"), and how much of them were fairly the same for everybody. This would then explain why a highly aggressive film can be "interpreted" so differently in different countries and even in different environments within the boundaries of the same nation (sub-cultures). The main objectives were: a) analyzing the degree of incidence of international mass communication in the development of an homogeneous visual language in subjects from different cultures (culture-connection), in children and adolescents from different contexts in our country (urban, rural, marginal areas, highly educated vs. children from poor environments); b) finding out about the presence of images associated with feelings at a fundamental (not cultural) level; c) finding out about the extent to which the models presented by the media are rejected or, on the contrary, accepted, thus leading to homogenization; the role of the referents (social controls, values) in the decoding process and of the spectator's psycho-social-cultural characteristics (image filter). The quanti/qualitative methodology was used and many different samples were gathered at national level. Results: there is evidence of a strong influence of the media in the process of internalizing models, values and tendencies at the cognitive, behavioral and motivation levels, leading to significant homogenization. Being TV a permanent influence, the problem becomes a source for a loss of identity in the frame of globalization

## **Cross Cultural Analysis of Attitudes Toward the Internet**

Aysen Bakir, University of Mississippi, USA

The Internet is becoming more and more as part of our lives in many ways. The size of the Internet is currently estimated at more than 800 million Web pages (Steve and Giles, 1999). Other Internet user information include that nearly 57 million adults use the Internet from home everyday which shows an increase of more than 50 percent than last year (The Strategis Group, 2000). The number of Internet users worldwide also currently exceeded more than 150 million people (The Computer Industry Almanac, 1999). Thus, researchers and practitioners are concerned about the role of this new medium in different societies.

Culture's influence on various concepts has often been measured. These include the areas such as cross cultural psychology (Soutar, Grainger, and Hedges, 1999; Hart and Poole, 1995; Heine and Lehman, 1995); marketing (McCarty and Hattwick, 1992; Gregory and Munch, 1997); management (Abrams and Ando, 1998; Montagliani and Giacalone, 1998) and other social and behavioral sciences (Chapman, 1997). However, there is a gap in research in examining the effect of culture on attitudes toward the use of technology.

Culture has been defined as "shared attitudes, beliefs, categorizations, norms, roles, self-definitions, values, and other such elements of subjective culture found among individuals whose interactions were facilitated by shared language, historical period, and geographic region." (Triandis, 1972 p.3). Hofstede (1980, p.21) defines culture as "the collective programming of the mind which distinguishes the members of one human group from another."

This study argues that although geographic borders may be removed from cyberspace, the culture, race, ethnicity and other factors will still have an influence on individuals' attitude toward the use of technology (e.g., Internet).

A questionnaire will be developed and conducted with undergraduates in a major metropolitan city in Turkey (a collectivist culture). Davis (1999) indicates that college students might represent an important segment of the society whom are responsible for filtering and spreading information and ideas about Internet to the broader society. This study mainly focuses on gender differences and their attitude toward Internet usage. Further, it also examines the influence of culture, race and ethnicity on individuals' attitude in a cross-cultural setting.

As Internet becomes more important, the attitudes of both genders will also equally become important. This study has many implications due to its' focus on how cultural and gender differences impact Internet usage. Culture is closely linked with concepts such as race, ethnicity, and social class. An understanding of the interrelationships among culture, race, ethnicity, and gender's role is essential in the development of better intercultural communication.

## **Individualism and Collectivism as a Function of Acculturation**

Layton Seth Curl, The University of Mississippi, USA

This study examines the changes in individualism and collectivism as international students acculturate to an American University setting. New international students with little or no overseas experience, and entering American students, were tracked longitudinally over a period of nine months. Their changes in individualism, collectivism, and both psychological and sociocultural adjustment scores were examined. The study's findings explored a possible relationship between individualism/collectivism and rate of acculturation. Similarities in adjustment between international and American students were also explored and yielded extremely interesting findings. International students demonstrated higher levels of psychological and sociocultural adjustment than their American counterparts. Results will discuss all these findings in detail.

## **Racial Climate at a Southern University: A Five-Year Study**

David Dalsky, Billy Barrios, Dan Landis, The University of Mississippi, USA

Racial Climate, measured by instruments based on the well-validated Military Equal Opportunity Climate Survey (MEOCS), was obtained in 1995 and 2000 on a sample of undergraduate students at a middle sized Southern university. The samples included both white and black students as well as males and females. In addition, a sample of black students was separately assessed in 1998. The measure assessed perceptions of the likelihood of racial linked behaviors occurring on the campus together with more traditional measures of racial and ethnic attitudes. Additional measures included assessments of the commitment of the respondents to the particular university as well as an extensive set of demographics.

Results suggested that the racial climate is generally poor at the institution and has not changed significantly over the five-year period. In addition, it is clear that white and black students have very different views of the climate, with the former group having much more positive views compared to the latter subgroup. Furthermore, Greek affiliated students have a comparatively positive attitude (compared to unaffiliated students) toward the racial climate. Females also tended to have more negative assessments of the climate than did males. A further finding of interest is that about 1/3<sup>rd</sup> of the black students in 2000 reported that they had been the target of discriminatory actions by administrators at the institution.

These findings point to the necessity of institutions to develop extensive and effective race relations training programs for students as they enter the institution. Since the period of the study covers the institution of an orientation class that includes a modest amount of time on racial issues, some thought should be given to a major revision of the course content.

## **Therapist as Villager: Spiritual Responses to Human Suffering**

Lori Ann Dotson<sup>1</sup>, Kamilah Marie Woodson<sup>2</sup>, <sup>1</sup>The Fielding Institute, USA,

<sup>2</sup>California School of Professional Psychology, USA

The focus of this presentation will address the ways in which two therapists, from diverse racial and cultural experiences and theoretical perspectives, one from an African-centered psychological perspective, the other from a feminist perspective, both emphasize spiritual incorporation, and collaborate at their home agency in South Central Los Angeles. We will discuss the ways in which we, as an African American woman, and a Caucasian woman, engage in difficult dialogues regarding race, gender, ethnicity, sexual orientation, disability, socio-demographic variables, and mental illness as a diversity issue. Further, this presentation utilizes spiritual principles as a guiding force for framing this dialogue, and for addressing the special needs of minority women and their families who are struggling with chemical dependency, mental health issues, and poverty. Utilizing single case studies, case plans, and descriptions of group, couple and family activities, practical applications of the use of spiritual principles in multi-cultural and cross-cultural therapeutic encounters will be discussed. The goal of this presentation is to provide a positive, functional, strength-based approach to cross-cultural community-based mental health service provision, which incorporates difficult dialogues, divergent and convergent belief systems, and emphasizes spirituality and collaboration.

## **Examining Program Response to Ethno-Diverse Populations**

Vicente Gannam, Toronto, Canada

This presentation will discuss elements that might indicate how well social services programs respond to ethnocultural communities. It will:

- a. Very briefly discuss the question of cultural sensitivity in mainstream agencies versus referral to ethno specific programs. Information from clinical observations as well as journal articles will be used to support cultural sensitivity.
- b. Discuss three ways of examining program response to ethno-diverse populations:

- 1) Length of retention

Consider the length of retention in treatment for clients who self identify as belonging to the host culture compared to those who do not. Present the results of an American study comparing the length of retention for the two groups. Present the results of similar investigation at an addiction program in Toronto.

- 2) Client make up compared to those of the general population

Consider how the percentage of clients who self identify as not belonging to the host culture compares to the percentage of same group in the general population. Present data from an addiction program in Toronto and compare it to the general population in the area.

- 3) Increase or decrease in percentage of clients self identified as not belonging to the host culture

Consider if the percentage of clients who self identify as not belonging to the host culture has increased or decreased with time. Present data from an addiction program in Toronto and it changed in the course of three years.

## **Individuals' Higher-Order Values as Predictors of the Stress Process in Four Countries**

Sharon Glazer, San Jose State University, USA

In this study I examine the influence of higher-order values' (Schwartz, 1992) on the stress process, that is, the relationship between stressors and strains among nurses in Hungary, Italy, and England, and USA. This study is conducted at the individual level of analysis and will enable researchers to gain a better understanding of the different value sets impacting nurses' stress levels. The stressors in this study include, role ambiguity, role overload, and role conflict, the strains include anxiety and affective commitment, and the values are openness to change, conservation, self-enhancement, and self-transcendence. A total of 1,396 nurses from the four countries were used for this study. Overall results indicate that the stress process is generalizable across countries. Further, higher-order values provide some explanations for some of the differences in the stress models of each country. For example, for Hungarian and Italian nurses openness to change and conservation accounted for an additional 3.5% and 5.4% variance, respectively, in affective commitment, whereas in the USA openness to change and self-enhancement accounted for 3% of additional variance in affective commitment. However, among the English stressors and individual values were fully mediated by anxiety. Higher-order values appear to be important antecedents to role stressors that further explain nurses' emotional attachment to their hospitals.

## **Apartheid in America**

Dan Hocoy, Pacifica Graduate Institute, USA

Apartheid has always been regarded by Americans as a system of discrimination found in a foreign country. In actuality, national statistics and personal stories indicate that Americans lead lives largely segregated by race. Although there remain few formal public policies dictating racial segregation, various forces contribute to maintaining a defacto apartheid situation in American society. These forces include economic structures, historic legacy, and political policy. Most importantly, however, racial segregation resides in the hearts, minds, and psyches of individuals. The residual trauma of American racial history, and natural psychological processes combine to manifest a collective mind-set that results in societal apartheid. Although the desire to maintain power and privilege, and conscious intent serve in the maintenance of racial segregation and disparity, it is the argument of this paper that the more powerful influences lie in the basic and natural psychological mechanisms possessed by everyone. Bringing to awareness the psychological mechanisms that contribute to societal apartheid may be a critical step in addressing this predicament.

## **A Synthesis of Cross-Cultural Values**

Linda M. Horton, Gregory M. Rose, Jeffery Blodgett, University of Mississippi, USA

The objective of this project is producing a cross-culturally valid instrument for measuring personal values across cultures. Present instruments contain primarily western values (Rokeach 1971; Kahle 1983), are too long (Schwartz 1992), or contain empirically derived overlapping values (Hofstede 1984). Another difficulty with existing instruments is their inability to measure values at the individual level. As Hofstede described (1980), within-culture variations can be as great as, if not greater than, between-culture variations. Yet, individual data is more applicable to researchers from all disciplines. Thus, the goal is integrating, synthesizing, and evaluating previous research on cross-cultural values research and developing a concise measurement instrument that captures the major elements of values, which can be applied in a variety of contexts.

Hofstede's instrument was used as a starting point because it is the instrument most commonly by business scholars for measuring cross-cultural values. The presentation will explain the process for creating a valid and reliable alternative instrument and the work completed thus far, with emphasis on factor analysis of Hofstede's instrument. Results of the preliminary factor analysis show significant overlap among the items, indicating that the items must be refined to more clearly distinguish among the constructs.

## **Beliefs About Mental Illness Among People From Culturally and Linguistically Diverse (CALD) Backgrounds Now Living in Western Australia**

R. Kane, R. Rooney, K. O'Neill, L. Bakshi, B. Wright, Australia

Beliefs about the causes and treatment of mental illness vary widely according to cultural and linguistic background. A qualitative methodology was used to investigate beliefs about the aetiology and treatment of mental illness in five ethnic groups: Indian, Vietnamese, Spanish-speaking, Romanian, and Italian. Focus groups were conducted within each ethnic group using ethno-specific group facilitators. In addition, one-to-one interviews with psychiatric clients, their caregivers, and health professionals were conducted within each ethnic group using ethno-specific interviewers. The key themes that emerged indicated a variety of beliefs about the causes of mental illness. These were associated with ancestral and religious beliefs, and negative events experienced during migration and settlement. Beliefs about appropriate treatment also varied widely. On the basis of the present results, it is argued that cultural beliefs about mental illness need to be taken into account when treating psychologically distressed people from CALD backgrounds. The present results are also discussed in relation to the stigma that is frequently associated with mental illness.

## **National Identification and Attitudes Toward Foreigners: The Case of Germany**

Ellen Kneehans, Sylvia Martin, University of Leipzig, Germany

An empirical study concerning national identification and attitudes toward foreigners was conducted in and around Leipzig (Germany). 423 employees took part in the survey, which was done by questionnaires. The data were first analyzed to find out about characteristics of high and low identified subjects as well as of subjects with hostile vs. friendly attitudes toward foreigners. In a second step the relation between national identification and attitudes toward foreigners was investigated. The category of foreigners was furthermore subdivided into groups depending on their origin. To differentiate attitudes toward these groups a distance measure was used. Theoretically the study refers to inter-group theories, particularly the SIT (Tajfel & Turner, 1986).

## **Factors Explaining Career Choices and Perceptions of the Teaching Career by Canadian Native and Immigrant College Students**

Marie Louise Lefebvre, Frédéric Legault, Nicole Carignan, University of Québec, Canada

In order to support Quebec's policies on employment equity in education and improve minority representation in teaching careers, this research study the perception, vocational choices and personal desirability of careers in teaching for college students from different racial and ethnic background. A first inquiry was conducted in a sample of 256 students of diverse socio-economic backgrounds, with 26% of them from minority groups, registered in different college programs. The procedure was similar to other Canadian studies such as Beynon et al. (1992, 1995) with topics as career preferences, personal and familial factors influencing career choices and perception of teaching as a profession. The questionnaire included a semantic differential, Likert scales and open questions; about 7% of the students (especially those from minority groups) were also interviewed. Results show that, when describing the ideal career, minority students mentioned more often prestige and security while majority students stressed more often interest and diversity. Another result stresses a general lack of interest for the teaching profession, this phenomenon being greater for boys and for minority students. In nine proposed career fields, it is in the teaching career that the greatest differences were found between minority and majority students, the latter describing teaching profession as more interesting, more useful, more complex, and more important. A second inquiry is designed 1) to identify socio-economic and psychological factors that could help to understand the lack of interest for the teaching profession by minority members; 2) to compare the different models explaining career choice by minority and majority students.

## **Cultural Barriers in Development of the System of Social and Psychological Support for Russian Children Abroad**

Olga Makhovskaya, Russia

The generalizations which follow are based on field notes of observations and deep and long-term interviews made by the author as the first psychologist ever worked in milieu of Russian emigration in France on four different occasions from 1996 to 2000. The goals were to provide ethnographical expertise and assessment of current situation of development and education of children of Russian emigrants, its deficits and resources with an eye to the most progressive integrative strategy of acculturation; to add up current system of upbringing by psychological counseling and the newest educative programs could be proposed by Russian educators within International Summer School (Moscow).

The core problem of Russian children development in the situation of emigration is necessity to move in two opposite directions – stimulated by native Russian surrounding which expresses collectivist values and French (Western) surrounding based on individualistic attitudes. Current system of Russian children upbringing is characterized by dominance of collectivist trend: the relationships within pure Russian families as well as within the mixed ones correspond to traditional model; parents get used to delegate the responsibility for upbringing of children to different educative institutes and Orthodox Churches; the majority of educators demonstrate irony about the role of psychological counseling of individuals, insisting on pedagogical group (collectivist) methods of upbringing. (None from 524 Russian cultural associations and clubs in Paris declares its goal psychological support for children). Pedagogical approaches of both parents and educators are characterized by preference to high discipline and negative prescriptions as a main method of pupil's motivation to learning and prevention of deviant behavior; rigid and lightly differentiated approaches to evaluation of academic success and personality's development; unquestionable authority of officials, tutors, teachers and parents; they tend to hide psychological problems of family member's instead of to discuss them with a child etc.. The difficulties of putting into practice an integrative approach to Russian children upbringing abroad and specialty of Russian parent's counseling will be discussed.

## **Cultural Diversity: A Human Rights Perspective**

María del Carmen Malbrán, Argentina

The presentation is aimed to discuss cultural diversity from the standpoint of human rights. Although cultural differences must be respected, some cultural practices ignore or even neglect basic human rights considered universal, and in this sense “intercultural”.

Modern cognitive theory brings support to see cultural diversity as a trait inherent to human condition, as an enrichment of social life, discrediting beliefs and assumptions about cultural superiority. The dilemma of cultural education is how to include “different” people into the mainstream while preserving their cultural identity. These groups are sometimes called minorities. However, there are cases where they outnumber the culturally dominant sectors. The perspective of human rights offers an alternative to face the challenge. It requires identifying cultural beliefs and practices in which cultures differ and to determine which of them affect basic human rights. This analysis would allow us to favour cultural inclusion paying attention to cultural peculiarities while making people aware of those practices that violate individual and social well being and dignity. As an illustration, some traits of a native culture living in the far northeast part of Argentina will be presented.

## **Cultural Difference: A Concept Difficult to Handle for Interculturalists Themselves**

Tania Ogay, University of Genève, Switzerland

A qualitative study of French-speaking and German-speaking Swiss relations revealed the centrality of the interactants' conception of cultural difference for the development of intercultural communication: do I consider the other as a member of another cultural group (in this case, I can either feel threatened by the intergroup difference or, on the contrary, consider this difference as interesting and enriching)? or do I prefer to see the other as an individual only, refusing to generalize individual characteristics to a group of people? The research demonstrated that the discourse of the respondents on cultural difference can be highly contradictory, cultural difference being sometimes considered as an enrichment and praised, and sometimes seen as a threat to unity or harmony and hence minimized, if not denied.

The paper will first discuss the findings of the study, based on a qualitative analysis of case studies, and then relate these to two major theories in intercultural communication: the Anxiety / Uncertainty Management theory by W. B. Gudykunst and the Communication Accommodation Theory by H. Giles and his colleagues. The thesis is that the difficulty with the concept of cultural difference, which was found in the discourse of the interactants' in the study, is also to be found in the models developed by interculturalist scholars themselves. The discussion of how the AUM and CAT models present the role of cultural difference in intercultural communication will lead us to think about the place of conflict in intercultural communication, and about the aim of intercultural communication itself: perceived harmony between the interactants, or exchange of meanings, even when these meanings are conflicting?

## **Cultural Intervention Using Theatre in India**

Meera Oke, Mohan Agashe, Film and Television Institute of India, India

India has a rich tradition of theatre and performing arts. They are uniquely placed to engage with ordinary people and to stimulate the processes by which they might transform their lives. It serves a purpose to entertain, consciensitise and somewhere along the line educate.

The present paper analyses the role of theatre and performing arts in socialization in the Indian context, it is substantiated with an empirical study of 50 experiments in theatre and performing arts, for children and youth across the country, through observations and key informant interviewing. The study analyses the themes used, which are a reflection of the deeper cultural context. The results indicate that theatre serves a vital function in the fabric of social existence. It is not only a source of entertainment, but also a tool for communication. It builds up a relationship with the audience, and displays their dreams, desires, fears, superstitions and feelings. Theatre also communicates messages in a subtle and socially approved way. It provides an opportunity for the persons acting to express themselves, and discover new facets of their own personalities. It also provides an opportunity for the audience members to identify with the characters and to play out roles in their imagination. Thus it prepares the individual emotionally to live different roles and evaluate the consequences of behavior. They are also able to compare these roles against their own values and subsequently choose either to change or to reaffirm their own understanding of the world. The themes dealt with gender, poverty and everyday life issues such as sibling rivalry, or jealousy. The study has implications for using existing cultural forms for bringing about change, therapy, and for using theatre and performing arts in developing life skills.

## **Culture as an Unconscious Construct**

William O'Shea, The University of Mississippi, USA

Many theorists and researchers who study cultural variations in worldviews have included variables that relate to how the individual relates to his or her group and role of power and hierarchy in the society. The Triandis model refers to the individual and group factor as individualism and collectivism and the hierarchy factor as horizontal and vertical variations in individualism and collectivism. This structure leads to four expressions: vertical-individualism (VI), horizontal-individualism (HI), vertical-collectivism (VC), and horizontal-collectivism (HC). Further, Triandis suggests that all cultures contain expressions of all of the HVIC dimensions, but to different degrees. For example, the US is hypothesized to be mostly VI, Sweden is considered mostly HI, India seems predominantly VC, and the Israeli Kibbutz systems are examples of HC. This study explores inconsistencies between expected and observed patterns of HVIC in the US through the development and testing of an implicit measure of HVIC (i.e., IMoHVIC). This implicit measure is an application of the reaction time paradigm developed in cognitive psychology and successfully used in covert racism and clinical diagnosis of depression models. The structural validity of IMoHVIC will be determined through confirmatory factor analysis (CFA). The convergent and divergent validity of IMoHVIC will be assessed with known measures of HVIC in a multitrait-multimethod matrix. Finally, the differential contributions of impression management in the explicit or self-report measures and the IMoHVIC will be tested. Results are discussed in terms of measurement of HVIC and potential explorations of unconscious and conscious indications of culture.

## **Some Experiences from the India Diaspora in Paris: An Interview Study**

Jyoti Verma, Patna University, India

The present work is an interview study which comprises narrative experiences of 27 people of Indian origin (age range 23 years to 58 years), living in Paris (range for the time spent in Paris one year to 30 years) and involved in different jobs, professions, business or in the field of performing arts. The 20 interview questions were clubbed into five broad areas of inquiry and aimed to understand, (1) Who are the people from India who come to France, why do they come, with what aspirations and whether their aspirations are realised? (2) What are the major difficulties faced by them while they try to adapt to this new culture or during the acculturation process? (3) How do they perceive French people and why they perceive them as they do? (4) How do they find the work and business environment in France /Paris in general? And (5) Does India matter to them in some ways (that is, given a fair chance would they return to India and where do they wish to spend their retired life)? The researcher observes that there was need to be attentive and sensitive towards, and having a fair, reasonable openness and accepting attitude towards a Diaspora especially in a culture where not knowing the language of the mainstream is perceived as the greatest hurdle in adaptation. At the same, the necessity and usefulness of being responsive to some invisible representations that could be responsible for "misunderstanding" or "unfair perception" of the people of the dominant culture (French in this case) and the various "contexts" of the host culture by a particular Diaspora itself (Indian in this case) is pointed out. This modest work has some insights for inter-cultural training and understanding of inter-cultural relationships.

## **Multicultural Workgroups in Organizations: What Factors are Decisive for the Success or Failure of Internationally-Composed Work Groups?**

Astrid Podsiadlowski, University of Munich, Germany

From the empirical knowledge and theoretical fundamentals of culture, group and diversity research it has become evident that multicultural work groups provide a synergy potential on account of the different background, the different experiences and abilities of their members. However, this is only possible if effective cooperation is not impaired by either coordination and integration problems or cultural misunderstandings and segregation tendencies (Adler, 1991; Ilgen, LePine & Hollenbeck, 1997; Milliken & Martins, 1996; Smith & Noakes, 1996; Williams & O'Reilly, 1998). Based on the theory of social identity (Tajfel & Turner, 1979; 1986) and the model of diversity at the workplace (Triandis, Kurowski & Gelfand, 1994; Triandis, 1995a,b) it can be asserted that for successful cooperation it is important that common goals and interests exist for the formation of a group identity, that similarity is perceived, which is important for group cohesion, and that possibilities for positive contact exist. In addition, companies have to provide the necessary conditions, structures, policy and support. Intercultural competence and cooperative attitudes of the individuals are important as well. A detailed analysis of the existing studies on diversity in groups showed that the results differed depending on whether the studies were conducted in the laboratory or in the field, whether organizational, demographic or cultural diversity or ethnic cultural or national cultural diversity have been investigated. Considering the great practical and economical importance of this subject the deficit of research on multinational work groups in companies should be removed.

A field study was conducted in four German multinational companies, which by multiple means (document analysis, group discussions, interviews, questionnaires) analyzed work processes within groups which comprised people from different countries and which were mainly located in Southeast Asia. 84 employees returned the questionnaires that included quantitative and qualitative elements and were pre-tested on a student sample. The questionnaire comprised six sections (concerning the group as a whole, means of communication within and outside the group, the assessment of successful cooperation, the intercultural experience of its members, their personal attitudes towards various fields of work and life and questions concerning their company). To assess the success of a work group, questions were posed on the degree of task goal achievement, the degree of contentment and on the stability and future of the group.

It has been confirmed via hierarchical, multiple regression analyses that different types of diversity produce different effects and that cultural distance is of great positive importance. The latter has especially a positive influence on contentment and is a helpful additional source for explanation when studying diversity effects on work groups. The random sample shows that the employees have a great deal of contact with each other, hold meetings regularly, have an intertwined communication structure and feel loyalty towards the work group and the company. Positive communication and positive group processes are highly important. Apart from the frequent and regular use of contact and communication means the study shows that the individual offers a valuable contribution to the successful work of the group by his or her cooperative and collectively minded attitude. From the qualitative analysis of the interviews it becomes evident that the economic success of the companies and the multicultural work environment decisively contribute to a positive multicultural cooperation.